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THE "MORNING STAR" APPROACHING HONOLULU.

THE MISSIONARY HERALD.

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SELF-SUPPORT IN MISSION FIELDS.

THE great object of the missionary enterprise is to establish, at the earliest possible moment, in all mission fields, self-supporting churches, with competent pastors from among their own people, — churches able and willing not only to sustain their own religious and educational institutions, but to enter, themselves, upon efficient missionary effort. Unless such churches and such native pastors, and thus an efficient and, so far as human aid is concerned, self-reliant Christian community can be established among a people, the missionary work among that people must be regarded as essentially a failure; and the sooner and more perfectly this great end can be reached, the more complete is the success. But how, best and most speedily, to reach this end, is the question which underlies and gives importance to many questions of mission policy.

How far, how long, and in what ways, shall newly gathered churches in pagan lands be aided from abroad? To what extent should they, with reference to their own good, be taught, or even gently *constrained*, from the outset, to sustain their own pastors, provide their own places of worship, educate their own children, and *put forth aggressive effort* also? To what extent shall native preachers and other helpers in the mission work be the employés only of the mission, or of a foreign society, and to what extent dependent on their own exertions or on the native churches? With reference to their highest usefulness among the people, to the purity of their own motives, and their own Christian progress, what compensation shall be given them, and how highly shall they be educated? Shall churches be formed and left for a considerable time with no native pastors, or must they have pastors of their own, such as can be provided, and so be *complete* churches from the first? These are but samples of the questions which will constantly arise, and which will be answered differently by different persons, according to their views of the influence which will be exerted by one course or another, with reference to the speedy and full attainment of the end all seek — the establishment of Christian institutions upon a firm and enduring basis.

It is apparent that such questions are now, more and more, commanding the attention of Missionary Boards in Christian lands, and of their agents abroad. It is also apparent, that while many feel that serious mistakes may have been

made heretofore, all have not yet come to see and judge alike in regard to the best methods to be pursued, either in old or in new fields.

Missions to the unevangelized are mostly among *poor* people, often among those extremely poor. And when there are in the community individuals of comparative wealth, it will doubtless be true, specially in the earlier stages of the work, that not many rich are called. To the missionary from a Christian land, remembering the comforts to which he has been accustomed, such a people doubtless seem like objects of charity with reference to bodily wants, even, rather than as those upon whom he may call to give for the good of others, or even for the support of schools or religious institutions among themselves. At the commencement of his work, while there are no believers, he of course expects nothing from them. *He* is supported from abroad, and he, not they, will provide all facilities for the prosecution of his efforts for their good. And the first who believe, if they are in any measure fitted for the work, he is but too happy to employ, at his own expense, or that of those who have sent him out, as helpers in his work. Thus far, there is likely to be no call upon the people. If now more believe, and he gathers a little church, they seem to him so destitute of outward comforts even, so entirely lacking in ability to erect a chapel, to support a pastor or religious teacher of any kind, or a school for their children, that the temptation is very strong to regard them in all these matters as beneficiaries still, having strong claims upon the kindly sympathy and aid of others; and the more so since they have now become brethren, but *poor* brethren in Christ. Shall the missionary so regard and so treat them; continuing, for the present, to do all for them, asking nothing of them, and thus training them not to an independent Christian life and to self-sacrificing effort, but rather to a sense of dependence and weakness, and to the habit of looking and *asking* for aid?

Letters are often received from the mission fields, discussing principles or topics connected with this subject, sometimes expressing very decided, but not always fully accordant views. "There are diversities of gifts," or at least of judgments. The subject demands earnest attention, and is receiving it; for churches have been and are being formed, and principles are adopted, or, without carefully considering *principles* and looking to results, courses of action are pursued, — a *policy* is adopted, — which will have great influence upon the success of missions and the future strength and efficiency of churches.

Recent Letters on the Subject. — These thoughts have been specially suggested now, by two letters recently received at the Missionary House, from brethren connected with different missions. Both writers take substantially the same ground; and both express deep convictions as to the vital importance, in all missionary operations, of the views advanced. One of these communications is from a brother in Eastern Turkey, now greatly cheered by the happy fruits thus far, and the rich promise for the future, of what both advocate as the only right and safe policy. From this it is proposed to give here some extracts, which it is hoped may aid many who are interested in the mission work, both as connected with societies at home and as laborers abroad, in coming to right conclusions upon a matter of so much importance.

Poverty of the People. Circumstances led the writer, first of all, to make some statements respecting the financial ability of the people among whom he labors, which are important as bearing upon the policy which should be adopted in his field. Referring to statements which he had seen in regard to the Nestorians of Persia, that they are "merely tenants on the soil, and are obliged to pay two thirds of all they raise as rent to the nobles, and then pay taxes on every thing they own, besides supporting their families out of the rest," he remarks: "In some sections of our field, the oppression of the poor people, by their rulers and landlords combined, is, if possible, even worse than this, since not only are they 'mere tenants on the soil,' and that only during the pleasure of the landowners, but the only rule by which their rights are defined is the lawless will of the latter, who, besides taking from them as large a portion of their earnings as they please, compel them also to labor for them without compensation, and often take their *lives* without any fear of punishment. . . . The Armenians upon the plain of Kharpoot, and in some other sections, are in a better condition, being obliged to give to their landlords but one half of what they raise, and one tenth to the Government, and taxes besides upon all that they own. They of course do their best to 'support themselves and their families' upon the rest. I would say, however, that upon all the load of taxation is constantly becoming heavier—the Government, besides constantly adding new imposts, frequently exacting extraordinary contributions in the name of *loans*, which are, of course, not worth the paper on which the certificates of indebtedness are written."

An Instance of Liberality. "On my recent visit to Diarbekir, where, during the past two years, the cholera has decimated the population and ruined trade, I was credibly assured that some whole families there had had but \$31 to live upon for an entire year. Yet that plague-and-poverty-stricken community have contributed, during the past ten months, more than \$1,150 in gold. . . . The little village of Shepik is deeply oppressed and poverty-stricken; yet there, a community of but eighty-two souls, including men, women and children, of whom but sixteen are adult males, have contributed, during the past year, \$181 in coin,—more than twice enough to support their present preacher."

What shall be the Mission Policy? Proceeding to discuss the question of mission policy among such a people, the writer says: "We all know that the great mass of the people, in both Persia and Turkey, as well as in every other country where the pure gospel is unknown, are extremely poor and wretched. But for this reason, so much the more do they need the pure gospel and an independent religious life; and we, as missionaries, are bound by every consideration of duty to give it to them. The question is not, 'Are they poor?' but, 'Are they so poor as to be entirely unable to support those religious teachers who are necessary for their proper ecclesiastical organization?'"

The Churches should have Pastors. It is argued not only that the churches organized should, from the outset, in part at least, support their own religious teachers, but that they should, when organized as churches, be at once made complete in their organization, having their own pastors. "The question for

us to solve practically is, how, in the speediest way, to enlighten and save the greatest number of persons, and give them gospel institutions in prospectively permanent possession? To do this we must, as we believe, begin at the earliest practicable moment the work of *independent church organization*; and where this cannot be done in every village at once, we do it by giving a church and pastor to the smallest practicable circle of villages. . . . If any thing is plainly taught in the Scripture history of the early Christian churches, it is that they *all had pastors*, and that in the case of the missionary churches, these pastors were *from their own nation*. Paul and Barnabas did not return to report their first brief missionary tour without forming churches and *ordaining elders* in every city. And if any one thing more than any other, next to his all consuming love for Christ and zeal for his cause, gave Paul his unrivaled success as a missionary, it was his efforts to secure native laborers and put them into the work. It would almost seem as if he regarded it as beneath him to perform the duties of the local ministry. 'Christ sent me not to baptize, but to preach the gospel,' said he to the Corinthians. And when we recall the large number of names of those put into the ministry, who are only *incidentally* mentioned, we can infer something of his wonderful success in raising up a native ministry in the countries where he labored. . . . That this result was no mere accident, but a *purpose*, a part of his missionary *policy*, is seen not only from the fact that to all the churches of his own planting did he give pastors, but also by his leaving Titus in Crete to do the same there."

They can and should do much to Support their Pastors. "Equally apparent is it that those pastors, even over the poorest of the churches, were supported not by missionary 'Boards,' but by home funds. And the whole history of the Apostle shows that, however he condescended to *baptize, only in exceptional cases*, he made the *raising of money*, and developing in his converts the grace of *giving*, an important labor of his life. . . .

"All nations, whatever their condition of degradation and poverty, have and *support* some sort of religious teachers, and that too, usually, at greater expense than that of Christian pastors; and shall it be said that that godliness which, in lifting heathen or nominally Christian nations from their condition of ignorance and degradation, gives them the 'promise of the life that now is' as well as of that which is to come, in evident breach of its blessed promise, sinks them in a still deeper slough of wretchedness and dependence? The idea contradicts all known facts. . . .

"The material advantages which intelligence has over ignorance, industry over idleness, and virtue over vice, are each so many large sums to be placed on the creditor side in striking the balance of advantage which true Christianity has over all false systems. Observation among the Protestants of our own field shows that, to say nothing of time and vigor lost in former carousals, the saving of money by abstinence from wine drinking, nearly or quite equals all which they now pay for supporting gospel institutions."

Mistaken Kindness. "It cannot be denied that missionaries, by their excessive and often unwisely expressed sympathy with the real or apparent poverty of the people, have increased the difficulty which really exists in the way of

their supporting their pastors. To any one fresh from the thrift, tidiness, and comfort of the humblest New England home, even the best of those in these lands appear poor and wretched enough. When, then, the kind-hearted missionary, instead of teaching his convert the grace of Christian liberality, as he ought to, trusting in God to make good what the poor man has thus *lost* (?) begins to treat him as a pauper, and to encourage the universal Oriental greed for 'bakshish,' he not only harms the man, but inflicts a greater wrong on the church of which he is to be a member, by teaching it also to 'sit and beg.' . . . The poor man, who by severest toil can only earn his daily bread, who from morning to eve, and from one year's end to the other, toils only for the body, needs the elevating, ennobling influence of doing something for his *soul* and for *Christ*, — of putting, if only his *mite*, and that regularly, into the treasury of the Lord. And the impulse which the effort to do this will give him, will not only make him a happier man, and teach him to value more highly that gospel to support the preaching of which he labors, but, even aside from the direct, heavenly blessing promised to those who 'bring the tithes into the storehouse,' will really gain for him more than he gives, by the impulse which it gives to his self-reliance and energy."

As additional reasons for throwing upon the churches the support of their own pastors, in good measure from the outset, and fully at the earliest possible time, it is argued that "the system of hiring preachers with the Board's money, even when surrounded by all the safeguards which a thoughtful, cautious, and far-seeing sagacity can devise, is fraught with danger to the persons employed;" that only when pastors are supported by their own people can we expect to find, between pastor and people "that mutual feeling of dependence, affection, and responsibility, which is essential to the usefulness of the relation;" that the churches of Christian lands cannot bear the expense, either of men or money, which will be required for the evangelization of the world upon any other system; and that the opposite course has already seemed to prove in certain specified cases, and must be expected ever to prove, at least a partial *failure*, as to the "planting of the gospel in any form that will stand by its own hold." "Souls may be saved, and not a few, but any thing more" is not attained. "We firmly believe," it is said, "that till missionaries generally come to essentially this conclusion, and act accordingly, till they make the *complete organization* of the churches, and their *pecuniary independence* by the support of their own pastors, a *primary* object, to which all mere secondary considerations are to give place, and fearlessly carry out that policy, the churches will remain merely nurselings of the Board, the hope of whose final manly development will decrease with the lapse of years, and with the increase of a kind of missionary labor which will but dwarf and blight what little piety they have."

This is strong language, perhaps too strong; there are many difficulties in the way of such a course; but the writer is allowed to speak for himself, and there can be little doubt that the dangers of evil from a different policy are such as to call for *free* discussion, and an earnest effort to get upon right ground.

Another Testimony. Rev. William Taylor, of the Methodist Episcopal Church, formerly in California, but who has of late been laboring for a time with great success as an evangelist in South Africa, has drawn out some suggestions, as re-

sults of his observation, published in a recent number of the *Missionary Advocate*. His views coincide remarkably with those expressed in the letter above quoted. After speaking of evangelistic labors among the heathen, by which converts should be made to Christ, he says :—

“We would immediately organize a church, and establish good discipline, under an effective pastorate. . . . Whenever we should succeed, by the renewing power of the Holy Spirit, in getting ‘a great multitude’ converted to God, we would say to them, ‘God designs you to be men, and not a set of children, to be hanging on to the coat-tail of some foreign “umfundici.” We will together thank God for sending missionaries over the sea to give you the gospel, and we will always reverence and love them ; but now that you have embraced the gospel, God requires you to support and extend it. He hath given you land, grain, and cattle in abundance ;¹ he hath given you heads and hearts and hands ; and now, through faith in Jesus, you have received the “gift of eternal life.” Now you need a chapel, a preacher’s house, and a school-house, and God expects every one of you to help in this great work.’”

“Thus we would give every saved heathen ‘a share in the concern.’ Drawing them out of the channels of their heathenish habits, we would give them plenty of new and useful employment, and allow them no time for backsliding. We would thus make our infant churches self-sustaining from the start. St. Paul’s new churches among the heathen were not only self-supporting, but gave liberally for the support of their poor widows, and for the poor Jews in Judea besides.”

Views of a Native Pastor. The missionary from whose communication so many extracts have been presented, designed to send with his letter certain “documents” indicating the spirit with which some at least of the native Protestant preachers and people in his field engage in the Christian work. Not finding time, however, to translate and prepare these documents, he sends only “a specimen brick or two” from them. Some of these “bricks” may serve to round out, beautifully, his argument for the policy of throwing burdens on the native churches, especially when taken in connection with the statements respecting the poverty of that people. Of the specimens given he says :—

“The first is an extract from a circular letter just addressed to all the churches by the pastor of the church at Kharpoot, as ‘President of the [Native] Evangelical Union.’ Speaking of the three meetings of the Union held during the year, and of the principal subjects discussed in each, viz., in the first, the purity and good order of the churches ; in the second, the resolution that it is time for the churches to assume the entire support of their pastors ; and in the third, the resolution to undertake the mission to Koordistan ; and referring also to the resolution passed at Shepik, that it is the duty of all Christians to consecrate at least one tenth of their earnings to the Lord ; he says : ‘We have made, then, all needed decisions, and it only remains to put our good resolutions in force. It is wise to pass good resolutions, but only in keeping them is there progress. If not kept, they do harm rather than good.’ He then goes on to point out the means of putting these decisions in force, and urges the churches to use these

¹ This is said with reference to South Africa. — ED.

means at once. In speaking of self-support he says: 'Long enough have we received aid from others. It is time for us to take care of ourselves. We, too, should be good men and Christians. How long shall we remain in subjection to the beneficence of others? We are to be grateful for benefits already received, and to strive to do well. As Christians, we are to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Let each one of you be liberal-handed. Constantly bring willing and generous offerings. Look ever to Him who, though rich, for your sakes became poor. Be willing, for his sake, also to become poor. You cannot serve two masters. Lay up your treasures in heaven that your hearts may be there also. Let your pastors also look to Him who had not where to lay his head. If you do these things, as is your duty, the decisions of that second meeting will be *already carried out.*'

"In speaking of the Koordish missionary work,¹ he says: 'Many of our people now know not the greatness of the work which you are undertaking; but in a little while they will know that it is a very great and glorious work. . . . As Christians, reflect that the one chief sign of your Christianity is to make known to poor sinners the Lord Jesus and his holy word.' Going on to urge them to Christian effort, he adds: 'Esteem it a great favor from God that he gives you the opportunity and the ability to do such a work. Try, *every one of you*, to have a part in this great and glorious work. Let the poor remember the poor widow and her two mites. This work will be done! Our Koordish-speaking brethren will be taught our language, and to read it. They will read and understand the Word of God. By his grace they will give themselves to the Lord Jesus. And those who, amid difficulties, labor for them now, will hereafter rejoice and be glad; but they who now, through carelessness or want of faith, have no share in this work, will then be filled with sorrow and shame.'"

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. RICHARDSON, *March 9,*
1867.

Angora and Istanos. Mr. Richardson, destined to Angora, but as yet at Broosa, writes from the latter place, that they continue to receive encouraging reports from Angora, where there is an increasing sale of the Scriptures, in various languages. The bookseller there spends one week each month at Istanos, where he holds meetings from house to house, each evening

of his stay. These meetings are always crowded. Of his last visit reported he wrote: "This visit gave me more comfort and encouragement than any previous one. One would think that the whole village had acquired a relish for the Word of God. Opposition has entirely ceased; God having made those our friends who were formerly our bitter enemies."

Mr. Richardson states:—

"His monthly reports of these visits always contain facts and incidents of real interest. In his last he mentions a headman of the place, who has hitherto been a violent opposer, and who for two years had not visited his son-in-law because of

¹ An undertaking, by the Protestants in that region, to educate and send missionaries to the Armenians living among the Koords of Koordistan, referred to in the *Herald* for April, 1867, page 109.

his Protestant sentiments, as having come in on the occasion of a meeting at the house of the latter, and remained through the services. 'The lion changed to a lamb testified to his family and friends, on returning home, 'both what they read is good, and their preaching is good, and their prayers are good, and their singing is the best of all.'

Head-Men and the Priests. "Three of the four head-men of the town are now friendly. One of these recently called the Armenian priests to his house and said to them: 'Either you yourselves must preach the gospel to the people in a known tongue, or else you must permit the Protestant bookseller to do so in the church on the Sabbath, whenever he comes.' When it is time for meeting, and these head-men see that their friends have not all come, they make the preacher wait until they go out into the streets and market-place and bring them in.

Cases of Interest. "The report says: A man who a month ago disputed with me in a coffee-shop, and who had never been in a Protestant place of worship, now comes constantly and brings others with him.' Two old men manifest great love for the truth, and would have the meetings last all day. They come long before the time, lest they should happen to be late, and so not hear all the services. Three young men, in the habit of meeting to play cards, have thrown their cards away, and substituted the New Testament. Many former opposers come and confess that they have hitherto been in error in regard to our religion. Women listen most attentively, and often weep. After meeting one came and begged forgiveness, because she had often spoken against us. Another, when going home, asked the women she met why they too did not come to the Protestant meeting. 'The words of God,' said she, 'are sweeter than sugar or honey.'

Apprehensions. "The Christian population of Angora are just now living in great fear of the Turks. It is said that some eight hundred of the latter, of the baser sort, have banded together with evil in-

tent toward the former, and contribute to a common fund to pay bribes and fines and to support any of their number who may happen to get imprisoned in the prosecution of their plans. A general massacre was greatly feared at *Bairam*,—the three days feast at the close of the fast of *Ramagan*,—and reports and even telegrams said that it had actually occurred, and that 1,500 Christians had been slaughtered. But the occasion passed and no very serious disturbance occurred. The protracted resistance of the Cretans, the increasing complications of the 'Eastern Question,' the probability of another great contest of arms, and more than all, the loss of the sympathy of their former allies, make Turkey and her Mussulman subjects feel very bitter toward all Christians and all Christian Powers. Of course we are all liable to be driven from our work and the country. But God reigns."

SMYRNA.

(About 200 miles S. W. of Constantinople.)

LETTER FROM MR. VAN LENNEP, *March 30, 1867.*

Prospects at Aidin. Mr. Van Lennep, when he wrote, had just returned from a visit to the out-station, Aidin, a city of about 50,000 inhabitants, "the terminus of the Smyrna and Aiden Railway," about 80 miles distant. He speaks of the place as greatly suffering from the evils of intemperance. "There is a terrible famine in the land, yet men will spend ten or twenty piasters, or even a dollar a day, for raki, and only twenty paras, or *two cents*, for bread." But he writes:—

"Still our hearts are cheered by the slow yet steady advance of the kingdom of *sobriety*, righteousness, and truth. Our little church at Aidin has suffered from persecution during most of the winter, and it has borne blessed fruits which are evident before the eyes of all. Several new persons were coming to the pastor's preaching; the school, taught by his wife, was increasing, and she had enlarged opportunities to teach the women how to read by visiting them at their houses. The bigoted Armenians and Greeks resolved to put an end to this. Violence

was used with some; others were hooted through the streets; parents were compelled to withdraw their children, and the women not to receive the pastor's wife. Bad men collected on Sunday before the pastor's door and endeavored to break up the preaching. One young man of sixteen they twice tried to stab, and upon the Governor's refusing him redress, and telling him he had no business to leave the religion of his fathers, he fled to Smyrna. This was the turning-point, or crisis, of the persecution. The British Consul, unofficially, spoke in his behalf to the Governor General, who sent stringent orders to Aidin. The young man returned home and remains unmolested. The Bishop of Smyrna also went down, preached in the Armenian church on moderation, assured his people that the Protestants were good, upright Christians, and advised them to imitate their good example.

"We had an interesting communion season, and our prospects are cheering. We shall immediately open a shop for the sale of the Scriptures, there being quite a demand for them.

Smyrna — Colportage. In Smyrna, things are decidedly looking up. The congregation is about forty; but there are some interesting cases of a deep spiritual work going on in some young men who have hitherto had the Word of God alone for their guide. Our school, too, is enjoying a remarkable success. From its commencement with three scholars, the last of October, our present school has steadily increased until we now count 65. Many have been rejected, but we cannot stop further increase, and shall be obliged to ask the mission for means to keep an additional teacher.

"Our traveling colporters write very encouraging accounts of their success. In spite of the prevailing famine, there never before was such a readiness to purchase the Scriptures. A year and a half ago, one of them could not, with great effort, sell more than eight and a half gold dollars worth in one month. During this last January and February he has sold, in two months, just about one hundred gold dollars worth."

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MR. BARNUM, *February 11, 1867.*

The Religious Interest. Notice of the very cheering state of religious feeling at Kharpoot and vicinity appeared in the Herald for May, and the letter now presented will not disappoint expectations which were then awakened. There is much occasion for thanksgiving, as well as encouragement to continued prayer, in the present condition of many mission fields in Western Asia. Mr. Barnum writes:—

"We could spend a good deal of our time in writing of facts which are of great interest to us in connection with our work; but we only get time, now and then, for a brief summary. We have never had more joyful tidings to communicate than now. The Lord is answering somebody's prayers; the Holy Spirit is at work in this city and in some of the villages about us.

Early Stages of the Work. "The interest began with the week of prayer. In the city, it was first noticed in the waking up of the members of the church; but during the last days of the week there began to be a few inquirers. Saturday was observed as a day of fasting and prayer,—with a union service of the two congregations at noon. This meeting was a very solemn one. In the evening there was a meeting of the members of the church, and a separate meeting for those who were not members. The Holy Spirit was very manifestly present in both these meetings. The feeling in the church meeting was so deep at times that nothing was said, but all gave themselves up to weeping. In the other meeting, three of the most prominent men in our community came out upon the Lord's side. One of these, Sarkis Agha, is a very interesting case. He is a young man, and one of the most intelligent and highly respected men in the city. He had for three or four years been convinced of the truth, but was too proud to identify himself thoroughly with

the Protestants. He went home from the meeting at noon on Saturday under the deepest conviction of sin.

"The next day was the communion of the Lord's supper, and it was the most solemn day that I have ever seen since coming to this country. Both the congregations united in the service. The interval between the morning and afternoon services was filled up with a prayer-meeting, two hours in length,—a spontaneous meeting, carried on by the members of the congregation, in the absence of the pastor and missionaries. From that time to the present, morning and evening prayer-meetings have been kept up in both the chapels, except that for the last two weeks the evening meetings alternate, being held in only one of the chapels at a time.

Reformers. "For the last two or three years the increase in the city congregations has been very small compared with the increase of light. The chief reason for this is, that there are three societies, in the different quarters of the city, which have for their object the introduction of reforms into the Armenian church. They have established separate religious services, with reading of the Scriptures in the modern tongue, preaching, &c., and they labor for the general enlightenment of the people.—These societies have swallowed up almost all who have become convinced of the truth. They hope, by renouncing the errors of the old church, to become true Christians without separating themselves from the church. There are unmistakable proofs that the Holy Spirit is at work on the minds of many of this class; but it is a great cross for them to give up their darling project of reform, separate themselves from their associates, and join our congregations. Quite a number of these persons are beginning to drop into our evening meetings. This awakening in the city has reached just this critical point. I believe that if these barriers are once broken away, a large number of persons will be brought into the fold.

Sarkis Agha. "In this work, Sarkis Agha, of whom I have spoken, is very active and very useful. He seems deter-

mined to be a *whole* Christian. I have spoken of his deep conviction of sin, on Saturday of the Week of Prayer. On Sunday he found peace in believing. He felt, however, that he had been a great stumbling-block to others, and on Monday morning he went to the market and invited twelve or fifteen of his most intimate friends, all of them Armenians, and all men of influence, to his place of business, to tell them of his change of feelings and purpose, and to ask them not to lay any of the errors of his former course to the account of the gospel. He had expected only ridicule from them, but he determined to discharge this duty. What was his surprise to see, that in the place of ridicule, his narrative affected the majority of the company to tears. They assured him that he only, of them all, was wise, and requested him to read the Bible and pray with and for them, which he did. Since that time, some of these men come to him almost daily to talk about their souls. They are *almost* persuaded to become Christians, but the cross still seems too heavy to be borne.

Out-stations — Hooeli. "As it is now winter, and the traveling is very bad, we have no recent intelligence from the distant parts of the field. We now occupy *fifty-four* out-stations. Since the awakening began here, the members of the church have been to the principal out-stations on the plain, to declare what the Lord is doing here, and endeavor to excite a spirit of prayer among them. These visits have been very fruitful of good. The daily prayer-meetings are still kept up in all these villages.

"Week before last I spent two days in Hooeli. I found a very quiet work of grace in progress. The interest was new, but it appeared to pervade almost the whole congregation. The prayer-meetings, morning and evening, were attended by from 125 to 200 persons; and during the day, and until nearly midnight, my room was thronged with inquirers after the way of salvation. A large number of the persons with whom I conversed appeared to be truly regenerated. The simplicity of the faith and childlike trust of these

people were truly remarkable. Some of them were very ignorant, having recently commenced attending our service, but they knew and felt that they were great sinners, and that Christ was an omnipotent Saviour. Mr. Wheeler spent the following Sabbath there, and found the interest still more widespread. Four hundred persons crowded into the chapel, and listened with fixed and solemn attention. Three years ago there was not a Protestant in the place. One year ago, at the dedication of the chapel, when 350 persons were present, we found the greatest difficulty in keeping the audience quiet, they were so rude and unthinking.

"Some account of the state of things in this village two years ago, and of the great difficulty of conducting a meeting with seventy women, was given in the August number of the *Missionary Herald* for 1865. A week ago last Sabbath 150 women were present, and they were almost as quiet as an American audience. The assistant-teacher in the female seminary, who is spending a few weeks there, has often more than 150 at her meetings for women during the week, all quiet and attentive. 'This is the Lord's doings, it is marvelous in our eyes.' Since I commenced this letter, the pastor of the city church has returned from Hooeli, which is about ten miles distant. Yesterday — the Sabbath — the chapel was packed full, between 400 and 500 being present, and it was estimated that 100 more came, but could not get in. Nearly 400 were present at the prayer-meeting this morning.

Perchenj. "A week ago last Sabbath I was in Perchenj. The chapel has been somewhat enlarged of late, so as to seat about 200 persons, but the congregation has so increased as to make it uncomfortably full. When I reached there, Saturday, I found an under-current of deep feeling; but before I left, on Monday, it burst forth, and I saw that a revival of great power was in progress. The prayer-meeting, Monday morning, which continued for more than two hours, was the most deeply interesting meeting of the kind

which I ever attended. From a more recent visit by Mr. Wheeler, it seems that the work is going on with increasing power."

Hulakegh — Tithes. Other places are mentioned at which there is something of interest, and respecting one of these Mr. Barnum writes: —

"When the church was formed in Hulakegh and a pastor ordained, a little more than a year and a half ago, the people assumed one half of his support, and promised to take the whole burden within five years. Since the meeting of the Evangelical Union, in Arabkir, in September, when, with the example of the little Shepik church, a recommendation was made that all Christians should be instructed that it was their duty to give at least one tenth of all their income to the Lord, this subject has been more or less before the people in our congregations; and a good many have adopted this as a rule for themselves. Since the week of prayer, the church in Hulakegh, and several members of the congregation, have adopted the principle of giving tithes, and they now inform us that they shall henceforth need no more of our pecuniary aid. One feature of this plan in that village is, that the arrangement is made between each man's conscience and his God. Each person, before signing his name, offered a prayer, in which he pledged to the Lord to give back to his cause one tenth of all that he should allow him to earn.

"This congregation hopes, after a couple of years, to pay a good proportion of the salary of a native missionary. The church has 16 male and 5 female members. These little churches fully expect to undertake the evangelization of all this part of the country, and some portion of the 'regions beyond,' after a very few years.

"I ought to say that this plan of giving tithes, which now finds so much favor among these congregations, did not originate with us, but with a blind preacher who is now located in Shepik, and who persuaded the church there, the feeblest of all these churches, to adopt this rule for themselves."

TREBIZOND.

(On S. E. shore of the Black Sea.)

LETTER FROM MR. PARMELEE, *March 16,*
1867.

The Work at Ordo. A letter from Mr. Parmelee, published in May, mentioned a visit to some places on the coast west of Trebizond, and dwelt especially upon the interesting state of feeling which he found at Ordo, to which place a helper was sent. He now writes:—

“We are constantly in receipt of very interesting tidings from our helper Harootune, lately located in Ordo. Persecution continues there. . . . But meanwhile the work goes bravely on. The people throng around our helper, not merely from idle curiosity, but apparently with an earnest desire to drink in the word of life. On the Sabbath, and during every evening of the week, he is unable to get a moment's rest; but as soon as he is through one season of prayer and preaching, not satisfied, and hesitating to disperse, the people beg him to go on, until at last, thoroughly exhausted, he is obliged to request them to disperse and to come another time. Very naturally many are kept away from the preacher by persuasions and threats; the wonder is, that in the face of such bitter opposition from men in high position, so many dare to come near him. The thing is plainly of the Lord; to him be the praise.

“Even the women, precluded by their notions of propriety from assembling with the men, are earnestly inquiring when the helper will bring his family, that his wife may preach to them. The awakening has reached the Greeks also, and aroused the suspicions of the Turks, so that the Greek Bishop has begun to thunder his anathemas on all who meddle with the new ideas, and a Mohammedan Dervish has walked through the streets of the city calling on the faithful to beware of Protestantism. Thanks to the kind offices of the Dervish, there is already an increased demand for Turkish Testaments; and the Bishop, too, is worthy of credit, if we are to judge his efforts by their results.”

DIARBEEKIR.

(Near head waters of the Tigris, 220 miles N. W. of Mosul.)

STATION REPORT.

THE report of this station for the year 1866, prepared by Mr. Williams, is a document of great interest, but only a few paragraphs from it can be used here. Commencing with a feeling allusion to the death of Mr. Walker, it proceeds to notice “decided progress” made under “circumstances apparently altogether unfortunate.” Locusts and drought have again caused insufficient crops, and “during much of the year, wheat has cost six days' labor per bushel, taking the wages of a common laborer as a standard.” The cholera, also, proved again a fearful scourge, worse among the Protestants than in 1865.

Liberality. “More than half the Protestant community are dependant upon their daily earnings, and it has not been easy for them to feed and clothe their families; yet they have felt it a duty and a privilege to contribute from their scanty resources to sustain their own institutions,” and for missionary effort; and the community, “numbering, at the most, not over 230 adult males,” contributed for different purposes, during the year, 28,000 piasters, or \$1,233.50 *in gold*; “equivalent to 5,600 days' labor, or 24½ days labor, on an average, to each adult male in the congregation.” With reference to this the report states:—

“More than half this church live from hand to mouth, and certainly one third would, in the United States, be counted objects of charity; yet their contributions for religion, education, and charity, are equivalent to \$49 (if labor is \$2 per day) among you, to every male adult,—not of the church, but of the community. And this is no spasmodic action, but a steady growth. In 1864 it was about 18,000 piasters; in 1865, I think about 22,000. It is the measure of their love to Christ and their gratitude for a pure gospel.

Personal Effort. “Nor is this manifested alone in giving; it is seen as well

in what they do for Christ. In nine neighborhoods there is, each week, a class which meets to study 'The Chief End of Man.' Thirty brethren are designated to visit every Sabbath evening, going in pairs to spend the evening at some selected house where the neighbors are assembled, in reading, instruction, and prayer. These brethren are specially charged with the duty of settling difficulties among Protestants and removing stumbling-blocks.

The Koordish Mission. "The annual meetings of our mission and of the Evangelical Union were both at Kharpoot, in June last. . . . At that meeting of the Union, the pastors and delegates not only ordained a pastor over the church in Cutterbul, but deliberately resolved to undertake, as their *present* portion of the missionary work, to send the gospel to the Koordish-speaking Christian population, who are *utterly* ignorant of the Christianity they profess. The Diarbekir church (the missionary dead, and the native pastor two years absent) guaranteed the education and subsequent employment of *two missionaries*, (depending somewhat upon aid therein from the Mardin and Cutterbul community,) Arabkir promised to sustain one, Kharpoot and its villages engaged to care for two more. Thus did these nine churches of yesterday, eaten up of Turkish taxation and oppression, at once assume the support of *five missionary families* till, their education ended, they could put them into the field and at work, among their ignorant Koordish-speaking brethren. Is it not hopeful? Some men are old enough to remember when all the churches of the United States did not dare, alone, to attempt to carry as great a burden, but sent to England to beg for help! How the churches north of the Taurus are redeeming their pledges I do not know, but three months have passed since that vote, and Diarbekir has not two only, but *three* students (and their families) in training, the money for their current expenses being deposited with Mr. Barnum; and Mardin has assumed the entire expense of a fourth, who is selected, and would be now studying with his peers, but that the snows of the Taurus prevent his

three infant children from going until spring. The funds are ready.

Growth under Responsibility. With reference to the influence upon native young men of throwing upon them responsibility, and putting them into the work as ministers of Christ, the report states:—

"It is just amazing to watch our young men and see their growth as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency, and humility, in a single fortnight, must be seen to be believed. It is difficult to credit one's own eyes. And it is only less so with the churches. The Lord is able, of these stones, to raise up children unto Abraham; and of these children to raise up men,—workmen who need not to be ashamed."

Nestorian Mission—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. LABAREE, *March 9, 1867.*

THIS communication is long and can be published only in part; but the extracts presented will be found to touch upon various matters of interest and promise;—continued and increased religious interest; the meetings of district *associations* and the growth of intelligent Christian activity, indicated and fostered by them; the zeal of Papal missionaries; the spreading influence of the gospel and Protestant Christianity among Mohammedans; and continued encouragement in the mountain field.

The Religious Interest. "The past winter has been one of unusual interest and promise in our missionary work. The congregations in attendance upon the preaching of the gospel, in all parts of our field, have been large, and have manifested, generally, an uncommon degree of earnest attention. In some places there has been more particular and positive encouragement, from the special influences of the

Holy Spirit, in his reviving and converting power. This is true of both our male and female seminaries, and of several villages, where we trust a deep and abiding work of grace has been wrought.

The Seminaries. "In the male seminary there has been a growing interest since the term began, and especially since the week of prayer. This interest has now deepened into a pervading revival. A visit from Priest John was of inestimable value, in reaching the hearts of many, and leading many who were awakened to fuller decision. Some of the cases of deepest interest were of mountaineers who, until this winter, had no distinct knowledge of the truth. One of these is a young man of much promise, whose conversion we hope will be a great blessing to the mountain work. Several of the others were youth who had spent four or five years in the seminary without any interest in Christ. Up to the time when vacation began, a week ago, the state of the school was most deeply interesting and hopeful, and the students of the plain went home with longing desire to work for Christ. The interest has spread from the school to the village of Seir, where we believe a blessed work has been done, healing dissensions among Christians, reclaiming backsliders, awakening to confession many consciences of those who have been guilty of thieving and other open sins, and bringing some who seemed most hardened to submit to Christ. In the female seminary there has been a pervading tenderness, with some cases of deep and prolonged conviction of a most affecting kind.

The Villages. "In the villages of Cow-sy, Superghan, and Wazerawa, beginning with the week of prayer, and continuing with little if any diminution to the present time, most cheering evidences of the Spirit's presence have been manifest, quickening the love and zeal of Christians, and awakening and converting the impenitent. In each of these villages there are from fifteen to twenty individuals who have seemed to be earnest seekers after the new life in Christ, and not a few of them, we hope, have found what they

sought. In many other villages we have observed a marked improvement in the piety of professing Christians, which we are encouraged to think will prove a permanent growth in Christian character.

District "Associations." "Another item of interest in our missionary record is the meeting of two district associations, composed of clerical and lay members, to consider and act upon subjects affecting the purity and growth of the church. It is proposed to hold these meetings three or four times a year, circulating in the villages; the company being entertained at the expense of the village where they assemble.

"The enthusiasm evinced by the laymen in these meetings has been thus far very encouraging, and is a hopeful sign for the future. The presence of such deliberative Christian assemblies in the villages cannot fail to impress the people at large with the maturing character of the evangelical cause, nor to impart new life to the church itself, securing the active coöperation of the lay element, and developing a self-reliant habit in all matters pertaining to the welfare of the cause of Christ.

Papal Missionaries. "The Lazarist emissaries of the Papal church have been unusually active this winter in the villages of this plain. By their low means, of bribes and false promises, mingled with flattery, they have succeeded in making some proselytes here and there, mostly of a temporary kind, I presume. It is very rare indeed that a Nestorian joins these papists from any but sinister motives, and when the motive ceases to operate, they lapse back to their old faith.

"It may not be well known to Christians at home, that Roman Catholic missionaries are to be found at both Tehran and Ispahan, endeavoring to propagate their corrupt faith among the large Armenian population of those regions, and that they have had considerable success. How long shall these apostles of Rome be left to occupy these important posts alone? Is it not time that the Christian church of America, which has commenced the work

of evangelization in Persia, should plant the banner of a pure Christianity at these centres of influence among the Christians of this land?

The Helper at Tabreez — Success. "The success of our helper in Tabreez is an indication of what we might expect were we to send men to Tehran and Isbahan. This young man writes, that he finds among the Armenian population of Tabreez a marked improvement of feeling towards the truth. Prejudice is disappearing, opposition is softening, the study of the Bible is increasing, and some seem to be almost persuaded to take their stand on the side of true Christianity. One young man of intelligence and education, with a large circle of family relations, has become a most zealous coadjutor in the dissemination of the truth among his own people, leading us to hope that he is very near the kingdom, if not already a true believer in Christ. God has smiled upon this enterprise at Tabreez beyond our expectation. Should it not be a stimulus to our faith, to advance our lines still farther to the east, expecting most important results to the glory of God?

Light reaching Mohammedans. "Facts tend to prove that the light of the pure gospel, which has been kindled among the Nestorians, is penetrating more and more the surrounding darkness of Mohammedanism. . . . A most interesting case has recently come to our knowledge, of a man who first came in contact with the truth in one of the villages, and for eighteen months past has been a close student of the New Testament, who professes to be a sincere believer in Christ as God, and in justification by faith in him alone. . . . He is a man of means, of considerable education, and of a most upright character. One is deeply moved to hear of his asking for the prayers of Christians. He does not keep his new-found light to himself, but does all he can under the circumstances to diffuse it among his neighbors; lending them his New Testament, and talking with them on the great doctrines of righteousness and justification with God. We hear of others in the city whose faith

in their own religion seems in no small degree shaken, with a leaning to Christianity.

The Mountain Field. "From our mountain field we have moderately encouraging reports. In Jeloo, the little village of Narik, which has suffered much persecution for its devotion to the pure gospel as preached by our helpers, pleads unanimously not to be left uncared for. The people say, We are ready to endure even more from our enemies for the sake of having the gospel of Christ preached to us. From other places earnest requests are forwarded to us, that we will send preachers and teachers."

Zulu Mission — South-eastern Africa.

ESIDUMBINI.

(40 miles W. of N. from Port Natal.)

LETTER FROM MR. TYLER, November 20, 1866.

Visit to Umbiana's Station. Some readers of the Herald will remember the very interesting letter from Mr. Tyler, published in the Herald for April 1866, in which he gave account of a visit to the station of Umbiana, a native missionary, and the organizing of a church there. In this letter he reports another visit to that place, by Mr. Abraham and himself, from which he had just returned. The special object of the visit was to aid in the examination of eight candidates for church fellowship, and receive them to the church if this should be judged expedient. He writes:—

"On the day appointed for our gathering the weather was delightful, and after a few hours of sun and wind, which dried our path, we were able to accomplish our purpose. Mrs. Lloyd, our missionary sister of the Umvoti station, who was also anxious to see this little band of Christians in the wilderness, accompanied us, much to the gratification and pleasure of the native missionary as well as our own. . . . Umbiana welcomed us with sincere joy, and it was pleasant to see him surrounded by his little band of converts, neatly clad,

and contrasting finely with the more numerous unclad heathen. Our first exercise was with the candidates for baptism, who gave satisfactory answers to our inquiries respecting their Christian experience. They were simple-minded, without much knowledge, but all appeared to have looked to the Lamb of God, and manifested a firm trust in Christ's righteousness. Nearly all had found that to live godly in Christ Jesus they must suffer persecution; but so far as I could learn, all had abandoned the vices of their countrymen, and separated themselves as much as possible from their heathen companions. It was gratifying to learn, that the ten persons received into this church a year ago maintain, without exception, a consistent Christian character.

"After the examination, a large audience of natives collected in front of Umbiana's house to listen to the sermon. . . . Good attention was given to the word, and I thought I could perceive an unusual seriousness in the countenances of some of the young men present. At the close of the sermon, Mr. Abraham applied the seal of baptism to the eight young converts, and we all celebrated the memorials of a Saviour's dying love.

Umbiana's Success. "It was late in the afternoon when we separated, and as I slowly climbed the hills and wended my way through the valleys in the direction of home, I thanked God for the day's privilege, and felt nerved for the blessed work in which we are engaged. Surely Jehovah is erecting his temple amid the wilds of Africa, and that too through the agency of at least one converted African. I look with increasing interest at the work which is growing on the hands of this native brother. To us who understand the obstacles to be encountered among the Zulus, his success is wonderful. I know of no white missionary who has seen so great results in so short a time. I feel sure that Christians at home who read my appeal a year ago, to remember this station at the throne of grace, complied with the request; and now I would renew it with tenfold greater fervency. Pray, moreover, that great numbers of pious and

able young men may be so fired with the love of Christ, and compassion for their dark-minded countrymen, that they, also, will be desirous of going forth and laboring in the harvest. Oh, that we had hundreds ready to go at once, with the torch of divine truth, to regions far towards the interior, in which the Zulu tongue is spoken; as among the Matabele tribe, where only two Christian missionaries are to be found."

Mahratta Mission—Western India.

RAHOORI.

(About 25 miles N. W. of Ahmednuggur.)

LETTER FROM MR. BRUCE, *February 11, 1867.*

MR. BRUCE, when he wrote, had been visiting the churches under his care, having been "about eight weeks in tents." Nine of the ten churches were visited; and to eight of these the Lord's supper was administered, "on as many successive Sabbaths." He was accompanied a part of the time by the native pastor of the Khokar church, and generally found "great readiness to listen to the truth." A few extracts only can be given from his letter.

Magic Lantern—Meteoric Shower. "On several occasions I exhibited the magic lantern, which gave me opportunity to speak to attentive and delighted audiences, of from two to three hundred persons. For nearly two hours they would sit on the ground in the cool evening air, gazing upon the pictures as they were exhibited from the open front of some Hindoo temple or native rest-house, which had been given for the purpose, and listening to the descriptions of Scripture scenes and of astronomical diagrams. The wonderful meteoric shower that fell on the morning of November 14, gave occasion for several interesting talks with the people. The Hindoos were greatly alarmed at the unusual sight, supposing that it portended some terrible calamity to themselves. I had learned from the papers that such a fall of meteors was expected at that time,

and the day previous I told the people that they might look for them; but my words fell as idle tales upon their ears. When, however, the event took place, they were astonished beyond measure that I had been able to 'predict' it.

Scattered Churches. "The members of the ten churches under my care occupy no less than fifty-four different villages, eight of which are beyond the territorial limits of my field. Many of them are living alone in their villages, so far from their churches that they are unable to attend the Sabbath services with any degree of regularity. Without Christian sympathy at home, unable to read the Bible themselves, or to meet their Christian brethren on the Sabbath, and subjected to all manner of ridicule and abuse from their heathen friends, is it any wonder that they should become cold in their affections, and that the spark of divine grace in their hearts should become almost extinct? And under these circumstances, is it strange that, after a little time, many should lose their relish for spiritual things and gradually fall back into their former heathenish ways? Much as we mourn over this state of things, we see no remedy for it except in the general outpouring of the Holy Spirit upon all our churches. Will not the people of God earnestly pray that these scattered and feeble ones may be kept by the power of divine grace?"

Caste Prejudice. Noticing the public services at one place Mr. Bruce states: "Previous to the distribution of the elements, about thirty Hindoos of high caste were present. They listened very well to the sermon, after which the sacrament was explained to them. As soon, however, as the cloth was removed and they saw the bread, they all jumped up and ran out, fearing that the bread would be offered to them and they would be thereby defiled. Many of them went across the street, and sat down where they could witness the ceremony from a safe distance."

At Panchegaum one female was received to the church, on profession, and it was found necessary to excommunicate one male member.

North China Mission.

PEKING.

LETTER FROM MR. GOODRICH, *December 17,*
1866.

MR. GOODRICH, having so far mastered the Chinese language as to be able more fully to enter upon the work of preaching Christ among the people, writes pleasantly of his work, and earnestly with reference to the importance of that work and the call for Christian laborers.

"*Roughing it.*" "Before it was fixed that I should be appointed to the North China mission, Dr. Anderson asked me whether I could 'rough it;' saying that the work in this mission would be 'beating the bush;' and there would necessarily be something of hardship, requiring hardness and self-denial. I told him I had done hard work on the farm, for a series of years, and that for the rest, I hoped God would help me to do my duty. After being here more than a year, I must confess I have not met with much hardship *where I had looked for it*, that is, in roughing it; though I have begun to beat the bush, having been absent on field duty the past month, living in a Chinese inn, eating Chinese food, and sleeping on a Chinese kang; not so great hardships as might seem in America, though not much can be said about *luxuries*.

"*My Parish.*" "I returned from Tung-chou December 13th, and shall probably remain at home twelve or fifteen days before I again visit my parish. '*My Parish!*' I have to write now that I have a parish, and a chapel that I may call particularly my own. The place—Tungchou—is twelve miles south from Peking,—a walled city two miles in length and one mile in breadth *within the walls*; and beyond the southern wall, the city stretches down the river for miles. There are five gates; one north, two south, one east, and one west gate, just one mile apart. The place I estimate to contain 50,000 or 75,000 inhabitants. It is not easy to make even an approximate estimate of the number of inhabitants in a Chinese city. However,

it is a thriving, business city, streets full of people, and beggars not very numerous. There is constantly a trade going on between Túngchou and Tientsin by boats, which in considerable numbers ply up and down the Peiho river.

"We succeeded last spring in renting a chapel in the very heart of the city, on one of the great streets. For months there has been no one to open it, a part of the time Mr. Blodget being *alone* in Peking, and afterward being myself left alone here. We had also the buying and renting of chapels much on our hands and minds; but finally Mr. Blodget returned from Kalgan, and the chapel business was nearly settled, Mrs. G. was well, and there was nothing to hinder my going to Túngchou, and opening the chapel. I went the 14th of November.

"On Saturday, November 17th, I preached in the chapel for the first time, not without some anxiety, knowing there would be a large crowd, and that a most miscellaneous audience, to hear; but they all sat or stood quietly till I had finished speaking, when I gave copies of the Gospels to the reading men, and retired quietly to the inn. Since then, I have preached there nearly every day, in all twenty-two times, always to a numerous and attentive audience. Sometimes I have felt much assisted in speaking, and there have been a few times when I have felt quite *alone*, and my message seemed barren.

Objectors — Discussions. Mr. Goodrich notices a discussion with a man who came to the chapel "evidently for the purpose of hampering and ridiculing him," and makes a remark which many at home may well ponder. He says:—

"In recalling this incident, I remember a classmate of mine, who felt that his qualities of mind were too rare to throw away upon the heathen. I can assure any such man, that if he will come to China he will find opportunity to use his rarest gifts, and he will also surely meet with times when he will feel the need of better powers than he possesses, and will gladly seek wisdom from on high."

Other discussions are noticed, and then reference is made to

Book Distribution. "After being in Túngchou a fortnight, I found myself much worn by constant studying, preaching, and talking, and for three or four days I tried a change, taking long strolls in the morning and preaching in the afternoon, speaking on the road to any whom I might meet, — *wayside* discourses. One day I filled my sleeves with books, (I suppose you know that I dress in Chinese costume, and Chinese sleeves hold a great deal,) and thrust a number under my jacket, and sauntered down the river. I spoke a good many times that day in the street and in various shops, one quite equal in size to a large establishment in Boston or New York, and finely fitted up. Everywhere, where I talked, I distributed books.

In the Ranks. "This is indeed a valley of dry bones, needing a breath from God. Every day I feel more and more that preaching cannot make converted men, and that man is as little adequate to accomplish the new creation as the old.

"I may be permitted to add, that after studying and waiting long I feel at last that I am *in the ranks*. I confess it was hard, when I arrived here, to find my mouth sealed, and to be put to learning a strange alphabet, over which even natives labor all their lives, when I already had the great commission in my hand. But some of the difficulties of the language are past, and the study of it now is my delight. I desire to praise God for opening my mouth, and permitting me, in China, to tell the gospel story."

The New Mission from England. Readers of the Herald will remember references in some former numbers to an effort by Mr. Taylor, in England, to secure a company of missionaries who would go, two by two, into each of the unoccupied Provinces of China; and to the departure of a portion of the desired band for that field. Mr. Goodrich, in the following paragraph, refers to that company.

"A little army of missionaries has lately arrived in China, and gone into the interior, *really* to 'beat the bush.' They have all, male and female, adopted the Chinese

costume. Has the intelligence yet reached Boston? The party consists of seventeen persons in all,—Rev. Mr. Taylor, his wife, and party. All persons interested in missions will pray for them. Who knows the trials before them in attempting, what has never before been undertaken, to reach the heart of China, and in every province erect the standard of the Cross? May He undertake for them who has in his heart not only the conversion of all China, but the gathering in of all nations."

Why are there not more Men? Mention is next made of the recent sudden death of a young "talented and devoted" missionary for China, Rev. David Mason, of the English Presbyterians, who was swept from the deck of the vessel and drowned just as he came in sight of what was to have been his field of labor, and Mr. Goodrich says:—

"I wonder if there are not men to take the place of our brother, who was snatched away from life and usefulness at the very moment of their blossoming. In the army, when a soldier falls, there is a soldier in the rear who springs forward to fill up the ranks. The *whole church* is in the rear, but where is the man who sees the place made vacant for *him*?"

"Alas, alas! more than eighteen hundred years have passed away since our Lord ascended up on high, and forty years since China was opened to the gospel, and now for 400,000,000 of men the church has but little more than one hundred missionaries in the field. The fields are white for the harvest, but the laborers are few."

fore. The "week of prayer" was an occasion of great interest in many fields abroad, and its happy influence has continued. What is said of Hawaiian pastors and preachers is also very satisfactory. Dr. Gulick writes:—

"The 'week of prayer,' at the opening of the year, was observed by all the churches in our connection in these islands, both foreign and native. The two foreign churches in Honolulu were beginning to experience a reviving before the new year came in, and that week greatly deepened the interest. Several men of business in the town have come out on the Lord's side; and in the school at Punahou, a number of the youth have been hopefully converted. We bless the Lord for this manifestation, but pray that the work may spread until it involve all classes of our foreign residents.

"There are many indications of an improved religious state among several of our native churches, but nothing very marked except on the island of Molokai under the Rev. A. O. Forbes, where a powerful revival has been in progress for several months. That has, for some years, been a very dry field, owing to many untoward influences; and the pastor's heart overflows with gratitude at the blessing at last vouchsafed. Mr. Forbes reports that it had its rise in the week of prayer for 1866, when, though all seemed at the lowest ebb, the truth sank into one man's heart, who has, since that time, become more and more active, until, at last, the church and community have been affected. How true, that prayer is the great power for religious good!

Sandwich Islands.

HONOLULU.

LETTER FROM DR. L. H. GULICK, February 20, 1867.

Religious Interest. This letter affords much occasion for gratitude, showing that at the Sandwich Islands, as well as on the other side of the world, in Turkey, there has been of late, more of the special working of the Holy Spirit than for years be-

"*The Waialua Female Seminary*, on this island of Oahu, under the superintendence of Rev. O. H. Gulick and his wife, with Miss E. W. Lyons, has also been made to rejoice in a precious manifestation of divine power. There are 57 Hawaiian girls connected with the institution, all over eleven, and most of them over twelve years of age. Fifteen of them were previously professing Christians, and now all but two or three have been under conviction of sin, and most of them think they have given their hearts to the Lord. At

many of the otherwise unoccupied intervals of the day, the sound of low-voiced prayer may be heard in various parts of the building. The presence of visitors even cannot detain the girls from their self-appointed times for praying, in companies of fifteen or twenty, in the several small apartments of the building. The hearts of the teachers, and of others, overflow with joy. Without such a work of the Spirit, we are conscious our educational efforts will come far short of what we need.

The Native Preachers. "The Ecclesiastical Association of the island of Oahu met in Honolulu, on the 7th of this month. Each of the Hawaiian churches was represented by its pastor and a lay delegate. There are four ordained native pastors on this island, and five licensed preachers, while there are only three foreign pastors of native churches. The Hawaiian element therefore preponderates in this, as in all our ecclesiastical associations throughout the group. This produces only good. These native brethren are, as a class, worthy men, with whom it does one's heart good to be associated. Several of them are men of considerable intellectual power. It is interesting to note their growth in grace and efficiency, as responsibility is thrown upon them. Some of the most effective and popular preachers on these islands now, are Hawaiians.

A Portuguese Licensed. "The Oahu Association, among other very interesting measures, gave a license to a converted Portuguese, who has for many months been laboring with much acceptance in this city, both among his own countrymen and among Hawaiians. He will be assisted in going more among the Portuguese and other Roman Catholics on these islands. On Oahu alone there are perhaps nearly 400 resident Portuguese, which shows that we must increase our efforts to reach this class from foreign lands, who have so much influence over our native population.

The Chinese. "Our sympathies are being much excited toward the two or three

thousand Chinese scattered through these islands. One was recently hung for murdering his white master; but before his death he seemed to give evidence of having received the truth as it is in Jesus. In connection with his case, another Chinaman, long resident here, and convinced of the truth of Christianity, was more publicly brought out. We are endeavoring to devise ways of reaching these interesting pagans, and we are much indebted to the Christian Chinese of San Francisco for sending us, at their own expense, a box of Chinese books for distribution, through the Rev. Mr. Vrooman."



LETTER FROM MR. SMITH, January 24, 1867.

IN connection with the foregoing letter from Dr. Gulick, the following extract from one of earlier date, from Rev. Lowell Smith, will be read with interest.

"We observed the 'week of prayer' from Sabbath to Sabbath. Two meetings were held daily at the station, from eleven o'clock till twelve o'clock, noon, and in the evening from half past six till eight o'clock. These meetings were highly interesting, though only about a hundred were regular attendants. A morning or evening meeting was also held, daily, at four district meeting-houses.

"The interest in the meetings at the station was such, that they have been continued every evening up to the present time. The assemblies are still and solemn, and there are some hopeful conversions. Oh, for another revival, such as we had about thirty years ago; — a *three years' revival*, from the fall of 1837 to 1840, when thousands were gathered into the Protestant churches.

"Rev. Messrs. Corwin and Damon, and their people, held union meetings during the week of prayer; at the Bethel in the forenoon, and in the evening at the session-room of the Fort Street Church. At the close of the week the audience voted unanimously to continue the evening meetings another week.

"I am happy to state, that during my residence in this town, for thirty years, I have never known the foreign residents

here to be so generally interested in spiritual things as at the present time. Several family altars have been recently erected, and several young men have asked the prayers of Christians, saying they are determined to take up their cross and follow Christ.

"But above all, the work has been glorious in Punahou College. The number of pupils there, this term, is 66; only a few of whom were professing Christians at the commencement of the term. *Now* about one half of them are hopefully converted, and others are very serious."

MISCELLANIES.

LETTER FROM "CAPTAIN" BINGHAM.

THE engraving for this month gives a view of Honolulu, with the "Morning Star" approaching. The following letter "to the stockholders," from Mr. Bingham, who went out in command of the vessel, was written on board, before the arrival at Honolulu, and the children will be glad to see it.

"MORNING STAR, March 5, 1867.

"*To the Stockholders of the Morning Star:*

"MY DEAR YOUNG FRIENDS,—I know you will all be desirous to hear about the little vessel which you built last summer, and which you sent out to the Pacific in my care. You will remember that I was instructed to take her to Honolulu. We have not yet reached that port, but we hope, if the Lord will, to be there next week; and as I shall be very busy after our arrival, I begin now to tell you something about our voyage, that you may hear by the first mail from Honolulu.

A Gale. "Among the many mercies of our Heavenly Father not the least is, that he has suffered us to encounter only one severe gale, and that lasted but a few hours. Though the vessel was loaded very deep, she rode bravely over the wild waves, sometimes, however, shipping a sea that would make us feel we were in God's hands, and that he could easily destroy us if he chose to. We have had, indeed, not a little rough weather, but much less than is usually experienced.

"One evening, when we were off the mouth of the river La Plata, our vessel suddenly trembled all over, so as to startle almost every one on board. The weather

was pleasant, the water seemed sufficiently deep, and no shoal was marked on the chart; so we wondered greatly at the shock. Sometimes I have thought it might have been an earthquake.

Danger of Shipwreck. "Just before we reached the Strait of Le Maire, through which we were to pass, it became calm, and as the tide was rushing through the Strait with great speed, we were being fast set toward a shoal, where we were likely to be shipwrecked. The rugged mountains of Tierra del Fuego and Staten Island looked very forbidding, and we knew that the neighboring Indians were often cruel, and those bleak shores were far away from home; so it seemed like a very sad place to be wrecked in. Some of us prayed to Jesus in our hearts, that he would take care of his little vessel, and deliver us from our peril. Nearer and nearer we drew to the shoal, but just in time the blessed Master, who stilled the tempest on Galilee, sent a gentle breeze which filled the sails of our precious *Morning Star*, and we steered clear of the dreaded shoal. Will you not thank God for our merciful deliverance?

Doubling the Cape. "We were much favored off Cape Horn, and in less than fifteen days had sailed from 50° South latitude in the Atlantic to the same latitude in the Pacific, which is called doubling the Cape. Frequently vessels are thirty days, or more, in doing it. We are now hoping to make our passage in less than one hundred and twenty days. If we do, it will be a quick one. To-day we sailed two hundred and thirty-five geographical — about two hundred and seventy English

miles, or farther than from New York to Boston. This has been, as yet, the best day's run. That little Lizzie, in whose name was presented the splendid and costly Ritchie compass, may be assured that its working has been entirely satisfactory in all weathers, and has doubtless conduced to the safety and speed of the voyage.

Accidents. "God has thus far taken care of all on board, so that no life has been lost. Once one of the sailors fell from aloft and was badly hurt. The wonder is that he was not killed, but not a bone was broken. Twice one of the sailors has fallen down in a fit, and it was thought he might die. The same man also fell overboard from the flying jib-boom, because his foot slipped, but the vessel was sailing slowly, so that he was able to swim out of her way and not be run over; and then he caught hold of "the chains" on her side, as she passed, and the men put a rope around him and hauled him on board, much to our grateful joy.

Vessels Spoken. "We have seen some thirty vessels since we left Boston, and three of them we spoke. One was a large Melbourne packet-ship, bound to London, with a goodly number of passengers. We were off Cape Horn, and as they passed they cheered, thinking us brave, perhaps, to be in that stormy part of the world in so small a vessel. Twice we showed our colors to passing vessels whose captains were not very polite, taking no notice of your beautiful *Morning Star*. Perhaps they would have been more respectful if they had known that she was owned by one hundred and fifty thousand stockholders.

A Whale — Flying-Fish. "Some of you might ask me, 'What else have you seen on your voyage?' You know that life at sea is very monotonous. I think, therefore, that had you been with us, you would have rushed up from the dinner-table, as we did, to see that whale off Patagonia, which, near the vessel, kept striking the sea with his tremendous flukes. Some of you might have thought

of the leviathan which is mentioned in the book of Job. We see multitudes of flying-fish; and sometimes in the night, in their flight, they strike upon the deck, and furnish us a breakfast of fresh fish the next morning.

Other Things seen. "Often have we watched the great albatrosses, as they have sailed over our heads with scarce a flap of the wing, and looked down upon us with an inquisitive glance, seeming to wonder who we were, or what we were doing so far away from land.

"The wind compelled us to sight the Brazilian coast, off Cape St. Roque, and our eyes were feasted by the sight of trees and houses. Miles away from the shore we saw many 'catamarans,' — sail-boats made of logs tied together, and navigated by slave fishermen. None of their fish could we buy, because the law of Brazil does not allow these slaves to have any intercourse with passing vessels.

"Once we passed a corked bottle which was floating upon the waves, and I felt almost like stopping the vessel to pick it up, as poor, ship-wrecked mariners, who are about to go down in their sinking vessel, sometimes write notes, telling how they came to be wrecked, and then put them in bottles, and having corked them, throw them overboard; and we did not know but that bottle contained the sad story of some such poor seaman.

"The bright phosphorescence which lights up the deep by night, with ten thousand sparks in the wake of the vessel, often attracts our attention. I might tell you of other things which have interested us, but the good editor of the *Herald* will think I am writing you too long a letter, and I must hasten to a close.

The Company on Board. "Our company numbers thirteen. Ten are Americans, one is a Frenchman, one a Chinaman, and one a Hawaiian. The Chinaman, who is our steward, has seemed desirous of learning to read English, although he speaks it quite poorly. Mrs. Bingham, who has been his instructor, has been pleased with his close attention. I have also sometimes tried to teach him to spell

out the labels on the tin cans, and the barrels and boxes of stores. Once he asked the mate, in all sincerity, perhaps to show his proficiency, (when he had been trying to spell out a mark on some box or barrel,) if S t a r did not spell 'beans.' The Frenchman, also, has been learning to read the Bible in English, and has made good progress under my sister's kind instruction. The latter is our only passenger, (if we except the Captain's wife.) The ladies testify to the comfort of the airy cabin, the mate to the excellent sea-going qualities of the vessel, and some of the sailors to the pleasure they have experienced in this first voyage of the *Morning Star*.

Religious Services. "We have had morning and evening worship all the passage, and religious exercises on the Sabbath. The sweet tones of the American organ, presented by Messrs. S. D. & H. W. Smith, of Boston, have added much to the interest of these occasions. Two of the American sailors are professors of religion. There have been earnest prayers for the conversion of all on board; and that which has occasioned us the most joy on our passage is, that one of the sailors, the Frenchman, has recently, in one of our prayer-meetings, expressed his determination to become a follower of Jesus.

"Your very sincere friend,
"HIRAM BRIGHAM, JR."

In a postscript to his letter, Mr. Bingham announced the arrival at Honolulu, on the 13th of March; and from other letters it appears that on the 19th of that month, "a large concourse assembled to welcome and to see *their vessel*." "In consideration of her missionary character, the Government remitted her tonnage and wharfage duties, amounting to one hundred dollars or more;" and on the 28th of March she sailed again, for the Marquesas Islands, still in command of Captain Bingham, and taking Rev. Messrs. B. W. Parker and T. Coan as delegates from the Hawaiian Board to visit the Marquesas mission. Mrs. Bingham also went, and a daughter of Mr. Parker; and nine Marquesas people took passage, returning to

their own islands. Thus the childrens' new missionary vessel has entered on its work in the mission field.

POPULATION OF THE SANDWICH ISLANDS.

RECENT Hawaiian papers give returns of the census of the Islands, taken in December last, which make it painfully apparent that the native population is still wasting away. The *Pacific Commercial Advertiser* presents the following among other details and comparisons:—

	1866.	1860.	Dec.	Inc.
Total number of males	34,395	35,379	984	—
Total number of females	28,564	31,705	3,141	—
Total population	62,959	69,800	6,741	—
Total No. married persons	31,287	38,124	6,837	—
Total No. unmarried	31,672	28,960	2,712	—
Total native population	58,765	66,984	8,901	—
Total half-castes	1,640			
Total Chinese	1,206			
Total other foreigners	2,988	2,716	—	272

"The number of males in the group has decreased but 984, while the females show 3,141 less than in 1860. This is, perhaps, the most unfortunate fact developed by the census, as it shows the reproductive power of the nation to be lessening in an alarming degree. The number of married persons shows a decrease in six years of 6,837, while that of the unmarried shows an increase of 2,712."

"It will be interesting in this connection to present all the census returns that have been made since the discovery of the islands, as they show a pretty uniform rate of decrease during the 88 years which they cover. The first two were merely estimates, but it is believed that the one made by Capt. Cook was not far from the truth, as many evidences tend to corroborate the correctness of his judgment.

	Foreign.	Native.	Total.	Decrease.
1779 (est'd by Cook)			400,000	
1823 (estimated)			142,050	44 yrs. 257,95
1832 (official census)			130,315	9 " 11,735
1836 (official do.)			108,579	4 " 21,736
1850 (official do.)	1,962	82,203	84,165	14 " 24,414
1853 (official do.)	2,119	71,019	73,138	3 " 11,027
1860 (official do.)	2,716	67,084	69,800	7 " 3,338
1866 (official do.)	4,194	58,765	62,959	6 " 6,841

"The total ratio of decrease in the whole population during the past six years has

¹ Including half-castes.

been within a fraction of 10 per cent., while the ratio of decrease among the natives alone has been 13 and 3-10ths. At the present rate, the aboriginal Hawaiian race will be nearly extinct at the close of this century."

As in other like cases, doubts are expressed in regard to the entire accuracy of the returns in some particulars, but there seems to be no doubt as to the decrease of the population; and the *Advertiser* of another date, refers to the causes of this decrease, finding the chief cause in the fearful prevalence, still, of vice and crime, — which are said to have been sadly increasing of late; and the principal reasons for this increase in "political degradation," and the readiness with which the people now obtain intoxicating drinks.

PERSECUTION IN SYRIA.

DR. POST, of the Syria mission, in a letter dated April 23, gives the following account: "A new case of suffering and persecution for the truth's sake has occurred in a village called Beit Millat, near Bano. A Maronite who had been in comfortable circumstances, drawing from Government a salary of 500 piastres a month, came out on the side of Christ,

and as a consequence lost every thing. He had been a doctor, and drew from this source a snug addition to his income. But the priests excommunicated him, and all his old friends left him. He lost his employment; no one called him to attend the sick; his wife and children left him, returned, left him, and returned again, only to share his desperate want. When I visited him I found him in the most deplorable destitution. He had sold all his books and furniture, and even his cooking utensils. He had not even a handful of flour in the house, but sent out to borrow of a neighbor a little meal to make some bread for me. I had to eat that he might not think me unfriendly, but it went sorely against my inclination. I, however, left him enough to supply present want, and commended him to the charity of the benevolent. The poor man, while recounting his sufferings, and with tears streaming down his face, said, 'But this is all my pride and my joy, for I know now that my Redeemer loves me.' He asked for nothing but a copy of the Bible in large print, which I subsequently sent to him from Tripoli. He is nearly sixty years of age, and has a grown son, a member of the Mejlis, who is one of his most bitter persecutors. May God give him strength to bear patiently all his will."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Anniversary Meetings. Meetings in behalf of the American Board were held this year, as usual, on anniversary week, at New York and Boston. The meeting in New York was in Steinway Hall, on Friday, May 10, at ten o'clock, A. M. Rev. Dr. Mark Hopkins, President of the Board, in the chair. A brief statement was made by Rev. Dr. Wood, Secretary, and addresses were delivered by Rev. H. S. Taylor, of the Madura mission; Rev. F. S. Rising, Secretary of the American Church Missionary Society, New York; Rev. Mr. Dana, of Norwich, Connecticut; Hon.

William E. Dodge, of New York; and Rev. Dr. W. I. Budington, of Brooklyn.

At Boston, the meeting was in Tremont Temple, on Thursday evening, May 30. Dr. Anderson, the former Foreign Secretary of the Board, presided. Prayer was offered by Rev. Mr. Manning, of Boston, and addresses were made by Rev. Dr. Clark, Secretary, Rev. J. O. Fiske, of Bath, Maine, and Rev. Dr. J. P. Thompson, of New York.

Ordination. The following notice is from the *Newark* [N. J.] *Evening Courier*, of May 31. "At the Ecclesiastical Council, held in the First Congregational Church

on Wednesday, Rev. John A. Paine, Jr., was ordained to the work of the gospel ministry. The public services in the evening were as follows: Address upon the Turkish Empire and Charge, by Rev. William I. Budington, D. D., of Brooklyn; Ordaining Prayer, by Rev. Thomas Williams, D. D., of Providence; Right Hand of Fellowship, by Rev. William B. Brown, pastor of the candidate. Brief addresses on the subject of missions were made by Rev. Dr. Smilie, of Philadelphia, and by Rev. Mr. Ide, of Stafford Springs, Connecticut. Mr. Paine sails in a few days to commence his labors as Professor of Natural Science in the Robert College of Constantinople."

Organ for Honolulu. A number of the friends of missions, and persons specially interested in the Sandwich Islands, gathered at the organ factory of Messrs. Simmons & Co., Boston, on Saturday, June 8, at the trial of a new organ, just completed, for the Stone Church at Honolulu. The native congregation worshiping in that house sent \$1,500 in gold to procure the organ; some additions, to render it more complete, were made at the expense of a friend, James Hunnewell, Esq., of Charlestown, Mass. The trial was very satisfactory, and it is "to be sent as the first organ for the Hawaiian Islands." Remarks were made on the occasion, by Dr. Anderson, late Secretary of the Board, and by Rev. Hiram Bingham, formerly the missionary pastor of the church, noticing the change and progress at the Islands since the congregation, now calling for such an instrument, was gathered out of pagan darkness.

MISSIONS OF THE BOARD.

Western Turkey. Mr. and Mrs. Trowbridge, and the ladies who sailed with them on the 2d of March, — Misses Seymour, Warfield, and Norcross, — arrived at Constantinople on the 27th of April. Mr. Richardson (page 199) notices encouraging reports from the bookseller at Angora respecting that place and Istanos, and Mr. Van Lennep (page 200) reports steady progress at the out-station Aiden,

— persecution bearing good fruit, — an increased congregation, and "remarkable success" in the school at Smyrna, with "encouraging accounts" from traveling colporters.

Central Turkey. A letter from Dr. Pratt, of Marash, to a missionary friend now in the United States, dated March 27, states that the "good work" at Marash "has not yet passed away." "Meetings are interesting, audiences large, and 26 have now been propounded for admission to the 1st church, besides the 29 in January." There is also a remarkable friendly state of feeling on the part of the old Armenians towards the Protestants and the missionaries.

Mr. Schneider wrote from Aintab, April 4: "The Eastern question, as it is called, is occupying all minds, more or less, in this region, and, I suppose in all the empire. The minds of the Turks are considerably excited, and the nominal Christians are filled with some anxiety. I do not mention this to excite alarm; but I think special prayer should be offered, that whatever changes may come over this land may prove to be promotive of the cause of Christ. The Turkish Government is in a very weak and critical condition; the finances are in a most wretched state; taxes are enormous, and trade and business are prostrate. How things can long go on in this way it is difficult to see. But God reigns; and this is our consolation."

Eastern Turkey. The communications from this field, (see pages 201-205,) will be found to be still of a most cheering character. Mr. Barnum's letter respecting the religious interest at Kharpoot and the out-stations, Mr. Parmelee's, in regard to Ordo, on the Black Sea, and especially extracts from the report of Diarbekir station, will be read with great interest, and will be found very suggestive.

Syria. Dr. Post writes that property has been purchased at Hums which will afford room for schools, and for a plain, small church edifice, which is to be erected. He mentions some sore cases of persecution. The teacher of the boy's school at

Hums had been arrested and thrown into prison, on an absurd charge of murder, based upon the sudden death of one of his pupils in an epileptic fit. The Vice-Consul at Damascus had procured a promise from the Governor to release the teacher on bail. The account of another case mentioned in the same letter, will be found among the "Miscellanies."

Nestorians. A letter from Mr. Labaree, giving pleasant accounts of the religious interest, especially in the seminaries and some of the villages, with other items of intelligence, mostly encouraging, will be found at page 205.

Ceylon. Several letters have been received from missionaries and native pastors in this field, dated early in April, all of which refer to the recent fearful prevalence of the cholera. For several months the schools generally were broken up, and many of the religious meetings. Mr. Smith, of Oodoopitty, says: "We have never known such a time before. For five months we have had no meetings, save two for necessary business." Three members of the church at Oodoopitty died of the disease. "They were all called suddenly, but their peace and joy in the dying hour were in such marked contrast with the death-bed scenes among the heathen, as to call forth remarks from the heathen themselves." One of the persons thus removed from the church was Altia Steele Adams, who was supported in school, and named, by Richard Steel, Esq., of Auburn, N. Y.

Mr. Spaulding, of Oodooville, reports, that "in about five weeks, eleven church members, four pupils of the boarding-school, and seven baptized children were removed by the cholera." Mr. Hastings writes from Manepy: "Our five village schools were dismissed in November, and remained disbanded four months. During that time 49 of the pupils died. The village meetings, both on moonlight evenings and Sabbath afternoons, were entirely discontinued, the people not being disposed to assemble even when there were no cases of cholera in the village. Two members of this church have died of the dis-

ease. According to Government returns, there have been about 10,000 deaths in this province." The disease has now much abated. "Our schools [at Manepy] are all again open." "The congregation on the Sabbath is increasing." "Last Sabbath we received one person to this church on profession of faith." During all this time the mission families seem to have been kept in safety.

North China. "A Friend in China" has very generously purchased a building on the main street at Peking, to be used as a chapel by the missionaries of the Board. It is adjacent to the mission premises. Writing from Peking, February 4, Mr. Blodget says: "On Sunday last I baptized a young Manchu soldier, whose surname is Kih. He first heard the gospel a year or more before this time. Last evening, at a monthly concert, Mr. Wylie, the agent of the British and Foreign Bible Society, was present with us, having reached Peking by an overland journey from Nankin. In his tours for the sale of Bibles, he has visited almost every open port, and traveled very extensively in the interior. His testimony confirms the statement so often made, that except in those parts where political disturbances exist, China is everywhere open to missionary labor. He has sold many tens of thousands of copies of the New Testament, and is still engaged in this work. It is a happy circumstance, and one which should occasion devout gratitude to God, that the first book heathen China receives from the Christian nations in the West is the Bible." In another letter he states: "Our new chapel was opened November 29, and there has been daily preaching in it since that time. The audiences are large, varying from one hundred to two hundred persons; at least ten times the number that came to our smaller chapel on the mission premises."

West Africa. Mr. Walker writes from the Gaboon, March 22d, that the French authorities there have decided that the new commercial regulations are not to apply to the missionaries. Duties will not be collected on their goods shipped from

abroad, and their boat will pass without inspection. They are not regarded as "traders," in any sense.

Zulu Mission. Mr. Tyler (page 207) reports another gratifying visit to the station of Umbiana, the native missionary, and the addition of eight members to the church there. The reader will rejoice with the missionary in the evidence of the marked success of this native laborer, and in the prayer that many more of like character may be raised up.

Sandwich Islands. Letters from Messrs. Gulick and Smith (pages 211 and 212) show that there has been of late, at some places on the Islands, and specially in the Waialua female school and at the Punahon College, a very encouraging state of religious feeling. It is highly gratifying also to notice, still, the good accounts of native preachers.

Dakotas. Mr. J. P. Williamsou writes from Niobrara, that, to their great regret, a treaty which was supposed to have been arranged, by which the Indians would have been removed to a better locality, "turns out to be a failure." "A Commission is to be sent out in July which will make another effort to find a satisfactory location," but the people must remain where they are this summer. Three new members were received to the church in April.

Senecas. Rev. Asher Bliss, formerly, for about twenty years a missionary of the Board among the Senecas, is now laboring among them again, to some extent, in connection with the American Home Missionary Society, residing at Onaville, Cattaraugus County. A communication from him in the *Home Missionary* for May, mentions some religious interest among the Indians, and the recent admission of four to the church at "Cornplanters."

OTHER MISSIONS.

China. The first three numbers of the *Missionary Recorder*, — a monthly sheet, devoted to the interests of the missionary

work, and published "at the Rooms of the M. E. Mission Press, Foochow, China," — have reached the Missionary House. It was commenced in January last, contains much interesting matter, bearing mostly on the mission cause in China, and it is to be hoped that it may prove a valuable auxiliary in the work. The March number contains the following among many other items of intelligence.

Foochow. During the month of February Rev. Dr. Maclay visited the city of Hokeh'iang, at which time he baptized and received into full church communion 17 persons, besides administering the rite to three infants. The M. E. Mission recently sent a native helper to the district city of Pin-nang, 140 miles northwest of Foochow. He rented a chapel, and moved his personal effects to his new station. Soon after his second arrival, a mob of about 200 persons crowded about and into the chapel, told him he must leave the place, that his doctrines were not wanted, and would not be tolerated. They gave emphasis to these statements by carrying off the furniture of the chapel, and the money of the helper. They then repaired to the temple of the city god, held a feast, and resolved that no one should sell any thing to the helper, or do any work for him. After this, they were quiet until the New Year's festivities were ended. Persecution then recommenced, by a crowd of urchins throwing stones upon the roof, which was continued until the tiles were all broken. The Taoist priests paid those who were engaged in this work a certain amount of cash. The place being untenable, the helper moved to an inn. He was soon after attacked in the street by a mob, thrown down, kicked and bruised severely, his remaining money and some of his clothing stolen. He then returned to Foochow, pawning a garment at Chui-kau, in order to pay his boat hire.

"We are informed by Rev. Mr. Cribb, of the Church Mission, that the seats of his chapel at Kucheng have been torn out by a mob."

There is also an account of an attack upon the dwelling of two German missionaries, Rev. Messrs. Hanspach and Hubrig, at Tham-shui, not far from Canton, with

the apparent intention of taking their lives. The missionaries escaped, but the house was burned, with valuable manuscripts and other property, the loss being estimated at about \$3,000.

The *Record* of the Presbyterian Board, for June, notices additions to the churches in China as follows: "At Bangkok three young men were received in February. At Chefoo six more members were received in January. One of these was a man, seventy-three years of age, whose home was about a hundred miles in the interior, but who had made a visit to his son in Chefoo and was there brought to the knowledge of Christ as his Saviour. At Tungchow, two women and an aged man were baptized in January."

India. Mr. Clough, of the mission of the Baptist Union to the Telooagoos, Madras Presidency, gives a remarkable account of a visit to, and interest at villages three days' journey west of his new station, Ongole, "amid the darkness of heathenism." People came in from several villages, bringing provisions, &c., for some days; coming, as they said, "to learn more about Jesus," and Mr. Clough writes: "Then commenced a series of meetings in that tamarind grove, that continued for five days, and which I can never forget. There were thirty-five in constant attend-

ance, and many others at times. The meetings were for preaching, prayer, reading the Scriptures, and inquiry. At the end of the fifth day, Sunday, January 20, twenty-eight were baptized, upon profession of their faith in the Lord Jesus Christ. These meetings and these baptisms almost made me think that another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit; but I never saw such a blessed time as this was,—never saw such faith and such love for Jesus, the Saviour.

"The simple reading of the last two chapters of Matthew, or the corresponding chapters in the other gospels, or the remark that Christ died upon the cross for us and for the sins of the whole world, would affect them all to tears, and many of them would sob aloud, as though they had just lost their dearest friend. Their faith is simple, but oh, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children. Those baptized live in six villages, and are of all ages, from fifteen to seventy years; but the majority are young men and women, between twenty and thirty years of age. Truly the Lord is owning and blessing us. To witness this scene was worth more than I can tell."

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. Soc. H. Packard, Tr.	
Freeport, Mrs. Sarah A. Hobart,	15 00
Portland, High st. Cong. ch. and so.	
782; 2d Cong. ch. and so., Foreign Miss'y Circle, 20;	802 00—817 00
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.	
Wilton, Cong. ch. and so.	24 00
Hancock county.	
Bucksport, Elm st. Cong. ch. and so.	50 00
Kennebec co. Conf. of Churches.	
Vassalboro, Cong. ch. and so. m. c.	7 15
Lincoln county.	
Phippsburg, Cong. ch. and so., ann. coll.,	18 00
Wiscasset, Cong. ch. and so.	21 16—39 16
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	26 01
Brewer, Cong. ch. and so.	9 55
Holden, "A Debtor,"	5 00—40 56
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	5 00
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	18 00

Waldo county.	
Rockport, Cong. ch. and so.	2 00
Searsport, 1st Cong. ch. and so. m. c.	5 25—7 25
York co. Conf. of Ch's. Rev. G. W. Cressey, Tr.	
Saco, 1st Cong. ch. and so., Benevolent Soc., add'l,	20 80
	1,028 92

NEW HAMPSHIRE.

Cheshire co. Conf. of Churches. George Kingsbury, Tr.	
Keene, Cong. ch. and so. m. c.	24 13
Marlboro, Cong. ch. and so.	4 10—28 23
Grafton co. Aux. Soc.	
Campton, Cong. ch. and so.	24 75
Haverhill, 1st Cong. ch. and so., with other dona., to const. G. W. Stevens, H. M.	60 34—85 09
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Goffstown, Cong. ch. and so.	34 25
Hollis, Cong. ch. and so.	33 83
Mason Village, Cong. ch. and so.	17 50
Mount Vernon, Cong. ch. and so.	18 30
Nashua, Pearl st. Cong. ch. and so., coll., 129.01, m. c. 20.40; Olive st. Cong. ch. and so. 37.37;	186 78

Pelham, Cong. ch. and so., of which from Miss Abiah Cutter, 25;	90 00
Wilton, Cong. ch. and so.	19 00—399 66
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Henniker, Religious Charitable Soc., to const. BARAK COLBY, H. M.	100 00
Pittsfield, Cong. ch. and so. m. c.	24 00—124 00
Rockingham co. Conf. of Churches.	
Exeter, a friend,	5 00
Hampton, Cong. ch. and so. m. c.	20 00
Northwood, Cong. ch. and so. 15.62, less c'tt, 25c.;	15 37—40 37
Stratford Conf. of Churches. E. J. Lane, Tr.	
Wolfboro, Rev. S. Clark,	7 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	22 69
	707 04

<i>Legacies.</i> — Keene, Mrs. Eunice Clark, bal., by Charles Sturtevant, Ex'r, 418.65, less tax, 55.09;	363 56
Orford, Rev. Daniel Campbell, bal., by G. W. Campbell, S. Willard, and E. Tenney, Ex'rs, 327.47, less expenses, 77.47;	250 00—613 56
	1,320 60

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.	
New Haven, a friend,	1 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	42 97
St. Johnsbury, South Cong. ch. and so.	
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st. Calv. Cong. ch. and so. m. c. 19.47; Mrs. K. W. Fran- cis, 50;	69 47
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton Centre, Mrs. Amos Skels, Orange county.	10 00
West Randolph, Cong. ch. and so.	30 45
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Craftsbury, Cong. ch. and so., ann. coll., in part,	45 00
West Charleston, Cong. ch. and so., ann. coll.,	40 00—85 00
Rutland co. Aux. Soc. J. Barrett, Tr.	
Brandon, Cong. ch. and so. m. c.	155 15
Pittsford, Mr. Parmelee, for China,	2 00
Rutland, Cong. ch. and so., add'l,	2 00—159 15
Washington co. Aux. Soc. G. W. Scott, Tr.	
Roxbury, Mrs. Edwards,	1 00
Waterbury, Hon. Mr. Stimson,	100 00—101 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
West Brattleboro, Glenwood Chris- tian Asso'n,	9 00
Windham, Cong. ch. and so., with other dona., to const. JONATHAN UPHAM, H. M.	97 00—106 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Gaysville, Mrs. M. G. Beard,	2 00
Norwich, Cong. ch. and so. m. c.	35 00
Woodstock, 1st Cong. ch. and so., m. c. 11; H. D. 20;	31 00—68 00
	673 04
Rupert, Cong. ch. and so.	43 50
	716 54

<i>Legacies.</i> — Essex, Nathan Loring, by B. B. Butler, Ex'r,	35 13
	751 67

MASSACHUSETTS.

Barnstable county.	
Centreville, South Cong. ch. and so., ann. coll.,	27 12
Falmouth, 1st Cong. ch. and so.	273 25
North Falmouth, Cong. ch. and so.	50 00
Wellfleet, 1st Cong. ch. and so. m. c.	31 60—381 97
Berkshire co. Aux. Soc.	
Lenox, Cong. ch. and so.	67 13
New Marlboro, 1st Cong. ch. and so., coll. and m. c. (130.87, less prev. ack'd 20.87.)	110 00
Sheffield, Cong. ch. and so. m. c.	10 05
Williamstown, Williams College, m. c.	22 00—209 13
Boston and vicinity.	
Boston, Old South ch. and so.	8,179 11

Essex st. ch. and so. 7,865.50, Sab- bath School, 110.40, Children of Maternal Asso'n, 1;	7,976 90
Mount Vernon ch. and so.	5,313 69
Park st. Cong. ch. and so., Gents Asso'n, 3,188.85, Ladies' ditto, 1,316.75, Sabbath School, 6.11;	4,461 71
Shawmut ch. and so.	3,091 03
Central ch. and so.	2,060 00
Phillips ch. and so. 1,069.70, In- fant school, 10;	1,079 70
Maverick ch. and so.	614 50
Salem ch. and so.	417 60
Chamber st. Chapel,	125 90
1st Presbyterian Sabbath School,	25 00
Annual Union m. c. at Park st. ch.	43 16
United m. c. at Park st. ch. (five churches.)	640 16
Mrs. S. J. Bowles, 50, Richard F. Fuller, 25, J. P. Nichols, 10, a friend, 10; other donations and legacies, particulars of which have been ack'd, 10,139.93;	10,234 93
	44,258 39
Prev. acknowledged,	40,099 56
	4,167 83

Chelsea, Winn. Cong. ch. and so., m. c. 32.16; Broadway Cong. ch. and so. m. c. 20.39; Rev. J. A. Copp, 100;	152 55—4,320 38
Essex co. North Aux. Soc. Wm. Thurston, Tr.	
Amesbury and Salisbury, Union Cong. ch. and so. m. c.	8 00
Bradford, Mr. and Mrs. Warren Ordway, to const. G. W. Ordway, Chicago, Ill., H. M.	100 00
Haverhill, A. Gage,	1 25
Newburyport, a friend,	100 00—209 25
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Danvers, Maple st. Cong. ch. and so.	95 56
Essex, 1st Cong. ch. and so., ann. coll.	85 53
Lynnfield Cong. ch. and so. (of wh. from m. c. 14.45, Mrs. MARY A. GARDNER, to const. herself H. M., 100.)	114 45
Manchester, Rev. F. V. Tenney's Cong. ch. and so.	142 97
Middleton, Cong. ch. and so.	25 00
South Danvers, Cong. ch. and so., coll., 479.14, m. c. 122.75, to const. Rev. DAVID DEWAR, Scotland, and ISAAC HARDY and FRANCOIS BAKER, South Danvers, H. M.	601 89
Topsfield, Cong. ch. and so., annual coll., 153.51, less c'tt, 1;	152 51
West Boxford, Cong. ch. and so. m. c., 3 months,	17 25—1,235 21
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Middlefield, Cong. ch. and so.	110 00
South Amherst, Cong. ch. and so.	16 50—126 50
Middlesex county.	
Auburndale, Caleb Wright, from sales of "Life in India,"	42 92
Brighton, a friend,	5 00
Cambridge, Shepard Cong. ch. and so., Ladies' Miss'y Soc.	36 09
Cambridgeport, Stearns Chapel, m. c.	13 36
Lowell, a member of Kirk st. church,	5 00
Malden, Mrs. Daniel W. Lord,	10 00
Medford, 1st Trin. Cong. ch. and so., ann. coll., (of wh. from Thompson Kidder, to const. Mrs. SARAH KID- DER, H. M., 100.) to const. FRAN- CIS H. KIDDER, H. M., 205; Mys- tic, Cong. ch. and so., to const. Sr. CROIX REDMAN, H. M., 109.55;	314 55
Natick, Cong. ch. and so.	14 34
Reading, Old South Cong. ch. and so. m. c.	2 77
South Natick, Cong. ch. and so.	72 00
Waltham, Joanna Bond, deceased, 100; Rev. Dorus Clark, 25;	125 00
West Newton, Cong. ch. and so., (698.15, less prev. ack'd, 50);	648 15
Wilmington, Cong. ch. and so., ann. coll., with other dona's, to const.	

Rev. W. A. KEITH and Mrs. SARAH KEITH, of Iowa, and Mrs. S. G. JAQUITH, Wilmington, H. M.	200 80
Winchester, Cong. ch. and so.	352 11—1,847 09
Middlesex Union.	
Assabet, Cong. ch. and so. m. c.	35 16
Lancaster, Evan. Cong. ch. and so, m. c.	10 00
Westford, Cong. ch. and so.	13 50—63 66
Norfolk county.	
Brookline, Harvard Cong. ch. and so., add'l.	50 00
Jamaica Plain, Central Cong. ch. and so. m. c.	29 00
Roxbury, Vine st. Cong. ch. and so. m. c. 35; Eliot Cong. ch. and so. m. c. 17.72; William H. Long, 10;	62 72
West Roxbury, South Evan. Cong. ch. and so. m. c.	33 22
Wrentham, 1st Cong. ch. and so. m. c.	7 50—182 44
Old Colony.	
Fair Haven, 1st Cong. ch. and so.	93 36
New Bedford, Pacific Cong. ch. and so.	100 00
Rochester, 1st Cong. ch. and so. Ladies' Miss'y Soc. 19.50, m. c. 17.50;	37 00—230 36
Palestine Miss. Soc. E. Alden, Tr.	
East Bridgewater, Union Cong. ch. and so.	23 37
South Braintree, Cong. ch. and so.	5 50
Weymouth, 1st Cong. ch. and so.	122 25—151 12
Plymouth county.	
Kingston, 2d Cong. ch. and so. m. c.	10 00
Taunton and vicinity.	
Berkley, 1st Cong. ch. and so. m. c.	15 00
Raynham, 1st Cong. ch. and so.	30 00—45 00
Worcester co. North Aux. Soc. C. Sander-son, Tr.	
Gardner, Evan. Cong. ch. and so. m. c.	2 55
Worcester co. Central Assoc. E. H. San-ford, Tr.	
A member of the Worcester Central Asso'n,	100 00
Worcester, Union Cong. ch. and so., a friend,	30 00—130 00
Worcester co. South Aux. Soc. W. C. Cap-ron, Tr.	
Milford, Cong. ch. and so.	33 40
Upton, Cong. ch. and so. m. c.	6 15—33 55
	9,184 26

Mass. Home Miss'y Soc. Income of Mrs. Osborn's legacy for propagat-ing the gospel among the Indians of North America,	120 00
Nantucket, 1st Cong. ch. and so.	14 20—184 20
	9,318 46

Legacies.—Lincoln, Mary Child, add'l, by J. W. and J. Farrar, Jr., Ex'rs,	660 25
North Bridgewater, Isaac F. Curtis, by Mrs. Mary G. Curtis, Ex'x,	940 00
1,000, less tax, 60;	
West Brookfield, Baxter Ellis, by Dwight Ellis, Ex'r, to const. Mrs. LUCY ELLIS, H. M., 500, less tax, 30;	470 00
West Stockbridge, Benjamin Cone, by Henry W. Taft and George J. Tucker, Trustees,	5,000 00—7,070 25
	16,338 71

CONNECTICUT.

Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Norwalk, M. Darling,	2 00
Southport, Cong. ch. and so.	117 91—119 91
Hartford co. Aux. Soc. E. W. Parsons, Agent.	
Manchester, 1st Cong. ch. and so.	235 20
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Sharon, Cong. ch. and so.	162 12
Middlesex Association. John Marvin, Tr.	
East Haddam, Rev. Isaac Parsons,	5 00
New Haven City. F. T. Jarman, Agent.	
Centre Cong. ch. and so., Samuel Noyes, 25; North Cong. ch. and so. m. c. 11.85; Davenport Cong. ch. and so. m. c. 9.80;	46 65
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	

North Haven, Cong. ch. and so., ann. coll. 73, m. c. 27, to const.	
Mrs. E. A. COWLES, H. M.	100 00
New Haven co. West Conso. E. B. Bowditch, Tr.	
Westville, Cong. ch. and so.	27 30
New London and vic. and Norwich and vic.	
Chas. Butler and L. A. Hyde, Trs.	
Montville, N. B. Bradford, to const.	
Mrs. ABBY BRADFORD, H. M.	100 00
Salem, Cong. ch. and so.	16 18—116 18
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Andover, Cong. ch. and so., in part, 40 00	
Stafford Springs, Cong. ch. and so. m. c.	168 35
Union, a friend,	5 00—213 35
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
East Putnam, a friend,	4 00
Plainfield, Cong. ch. and so. m. c.	25 11—29 11
	1,084 82

NEW YORK.

Auburn and vicinity. I. F. Terrill, Agent.	
Genoa, 1st Cong. ch. and so.	35 00
Buffalo and vicinity. H. Stillman, Agent.	
Lancaster, Pres. ch. and cong. 65;	
James Clark, 15;	80 00
Geneva and vicinity. W. H. Smith, Agent.	
Watkins, Pres. ch.	96 00
New York and Brooklyn Aux. Soc., Agency of the Board, Bible House.	
Of wh. from Clinton Av. Cong. ch. and so., (Brooklyn,) (of which f'm J. Davenport, to const. WIL- LIAM B. DAVENPORT, H. M. 100;) 951.53; Mercer street Pres. ch., add'l. (of wh. from Mrs. M. W. Boorman, 300, C. H. Booth, 50, Geo. Gifford, 50;) 925; Lafayette Av. Pres. ch., (Brooklyn,) (of wh. bal., of coll., 425.50, m. c. 9.28,) 434.78; Church of the Covenant, add'l. (of wh. from C. N. Talbott, 100; R. H. McCurdy, to const. R. H. McCurdy, Jr., H. M., 100; E. F. Hatfield, Jr., 50; D. D. Lord, 50; O. S. Fleet, 25;) 358; Mad- ison Sq. Pres. ch., add'l. W. E. Dodge, Jr., 250; 14th st. Pres. ch., add'l. (of which from J. C. Holden, to const. HORACE HOL- DEN, H. M., 100; Mrs. F. Dun- can, 25;) 165; South Cong. ch. and so., (Brooklyn,) 46.83;	3,178 65
	3,389 65

Albany, 2d Pres. ch. 705.44; a friend, to const. JOHN T. NORTON, 2d, H. M. 100;	805 44
Binghamton, Rev. Marcus Ford, D. D.,	10 00
Brasher Falls, Pres. ch. m. c.	3 25
Cape Vincent, Mrs. Mary A. Grower,	3 00
Chestertown, Pres. ch.	8 00
Circleville, Pres. ch., ann. coll.,	10 00
Clinton, Pres. ch.	68 77
Corfu, Pres. ch., add'l,	7 00
Durham, 1st Pres. ch. m. c., 2 mos., 20; L. A. Hull, 10;	30 00
Fredonia, Mrs. Dr. Charles E. Wash- burn,	10 00
Freedom Plains, Pres. ch., add'l,	1 75
Irvington, Pres. ch. m. c.	50 00
Lumberland, Cong. ch. and so., (of wh. from Forestburgh Station, 2.67;) 3 83	
Oswego, O. J. Harman,	10 00
Perry Centre, Cong. ch. and so., add'l,	5 00
Pine Plains, Pres. ch.	10 00
Poughkeepsie, Pres. ch. m. c.	47 22
Rochester, 1st Pres. ch., E. Ely,	80 00
Sand Lake, 1st Pres. ch.	35 00
Schenectady, 1st Cong. ch. and so.	15 00
Spencer, Cong. ch. and so.	24 50
Strykersville, Dea. Abbott,	2 00
Success, Cong. ch. and so. m. c.	11 13
Union Coruers, Pres. ch.	4 00
Wadham's Mills, Cong. ch. and so. m. c.	9 70
Washington Hollow, Rev. H. N. Cobb, 10 00—1,224 59	
	4,614 24

Legacies.—Clarence, Sherman Kim-berley,	360 09
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East Bloomfield, Elisha S. Tracy, by W. S. Tracy, Ex'r, 5,000, less tax and expenses, 304.50;	4,695 50
New York, Anson G. Phelps, Jr., balance, by Mrs. J. G. Phelps,	225 00—5,280 59

9,894 83

NEW JERSEY.

Belvidere, 2d Pres. ch. m. c.	101 74
Newark, 6th Pres. ch., Miss'y Asso'n, (of wh. from Job Haines, 30;)	50 00
New Brunswick, a friend, for China,	5 00
Parsippany, Miss Torrey,	10 00
Woodbridge, Mrs. M. H. Strale,	10 00—176 74

PENNSYLVANIA.

By Samuel Work, Agent.	
Chester, Chester City church,	50 00
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Hartsville, Neshaminy Pres. ch., I. Laverell,	6 00
Norristown, Central Pres. ch.	41 31
Philadelphia, Mantua Pres. church, 147.30; Trustees of Presbyterian House, 15 50; A. C. Eckfeldt, 5; a friend, 1.50;	169 30—271 61
Blairsville, a friend,	10 00
Corry, Pres. ch.	8 25
Cowdorsport, C. S. Jones,	5 00
Erie, W.,	5 00
Girard, Pres. ch.	17 00
Hyde Park, Pres. ch., ann. coll.,	23 00
Lock Haven, G. B. Perkins,	2 97
Montrose, Pres. ch. m. c.	20 00
Northumberland, 1st Pres. ch.	8 00
Philadelphia, J. D. L. 50; "A Sojour- ner," 5;	55 00
Scott, Pres. ch.	2 00—156 23

427 84

MARYLAND.

Frederick City, E. H. Rockwell, to const. A. Y. McCORMICK, II. M.	100 00
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DISTRICT OF COLUMBIA.

Washington, J. Dimick,	2 50
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TENNESSEE.

Mount Horeb, Pres. ch.	80 00
Washington, Pres. ch.	10 00—90 00

KENTUCKY.

Louisville, Rev. J. M. Sadd,	5 00
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OHIO.

By William Scott, Agent.	
Cincinnati, 2d Pres. ch. m. c. 46.98;	
3d Pres. ch. m. c. 18.90;	65 88
Dayton, J. A. J. Inuskeep,	10 00
Delaware, 2d Pres. ch.	50 00
Walnut Hills, Lane Sem. ch. m. c.	20 85—146 73
By T. P. Handy, Agent.	
Chardon, Cong. ch. and so.	2 00
Sandusky, Pres. ch.	32 41
Strougsville, 1st Cong. ch. and so.	14 13—48 54

195 27

Ashtabula, Pres. ch. m. c.	5 85
Bazetta, Pres. ch.	2 78
Canton, Peter Housel,	25 00
Champion, Pres. ch., annual coll., 15, less tax on coupons, 35c.;	14 65
Chatham Centre, Cong. ch. and so. 86.25, less c't, 50c.;	35 75
Cleveland, Charles Reeves,	10 00
Elyria, 1st Pres. ch. m. c. 25.57; E. W. Metcalf, 10;	35 57
Four Corners, Cong. ch. and so. m. c.	20 00
Hamden, Cong. ch. and so.	5 50
Kelloggsville, Franklin Stoddard, 4, Rev. Henry Matson, 1;	5 00
Oberlin, Mrs. F.	5 00
Olena, Pres. ch.	16 50
Peru, Pres. ch.	20 00
Plymouth, 1st Pres. ch.	31 00
Rome, Cong. ch. and so.	16 75
Windham, Cong. ch. and so. m. c. 10; Alvan Smith, 10;	20 00—269 35

464 62

Legacies. — Brownhelm, Mrs. Geo. Wells,	100 00
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564 62

INDIANA.

Danville, Pres. ch.	26 22
New Albany, 2d Pres. ch., with other dona., to const. WALTER MANN, JOHN LOUGHMILLER, and J. J. BROWN, H. M.	257 80
Terre Haute, Cong. ch. and so., ann. coll.,	207 03
Troy, Pres. ch.	1 85—492 90

ILLINOIS.

Beardstown, Cong. ch. and so., annual coll.	115 00
Bristol, Cong. ch. and so.	27 40
Chandlerville, Cong. ch. and so.	13 50
Chicago, 1st Pres. ch. 208; 9th Pres. ch., to const. EDWARD SILVY, H. M., 112.79; New England Cong. ch. and so., add'l, 83.23;	404 02
Du Quoin, 1st Pres. ch.	18 70
Fulton, 2d Pres. ch.	40 16
Galena, Rev. A. Keut, to const. Rev J. E. CONRAD, Sterling, Minn., and Rev. C. R. FRENCH, Clermont, Iowa, H. M.	100 00
Galesburg, 1st Cong. ch. and so. 120.50:	
1st Church of Christ, add'l, 11;	131 50
Galva, Cong. ch. and so	11 30
Garden Plain, 1st Pres. ch.	84
Geneseo, a family missionary box,	5 00
Lisbon, Cong. ch. and so.	7 00
Marshall, 1st Cong. ch. and so.	7 00
Naples, Pres. ch.	10 50
Perry, 1st Pres. ch., annual coll.	32 05
Roseville, Cong. ch. and so.	4 65
Shelbyville, Pres. ch.	84 00
Springfield, 2d Pres. ch., add'l, 10; a friend, 1;	11 00
Tuscola, Pres. ch.	66 60
Unity, Pres. ch.	1 15
Virden, Pres. ch.	43 50
Warsaw, Pres. ch.	10 00—1,144 87

Legacies. — Peoria, Matthew Simpson, by John R. Simpson, Ex'r, 100, less tax, 6;	94 00
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1,238 87

MICHIGAN.

Birmingham, Pres. ch.	11 00
Flint, 1st Pres. ch.	155 00
Marquette, L. S., 1st Pres. ch.	60 00
Memphis, Cong. ch. and so.	16 00
Owaso, Cong. ch. and so.	13 00
Romeo, Cong. ch. and so., add'l,	1 00
Southfield, Anna Jeffrey,	2 00
Three Oaks, Cong. ch. and so.	7 08
Webster, 1st Cong. ch. and so. 36.43, less c't, 50c.;	35 93
Wing Lake, Pres. ch.	7 65—308 66

MINNESOTA.

Faribault, John Steyner, 5, less disc't, 10c.;	4 90
Mankato, 1st Pres. ch. m. c.	3 50
Minneapolis, Plymouth Cong. ch. and so.	35 27
St. Paul, House of Hope Pres. ch., (an- nual coll., 100, m. c. 10, 110; W. P. B., avails of lecture on India, 106.16;	216 16
Stillwater, 1st Pres. ch. m. c.	7 00—266 83

IOWA.

Brooklyn and Malcolm, Pres. ch.	5 00
Croton, Pres. ch.	3 25
Des Moines, Plymouth Cong. ch. and so.	53 17
Garnaville, Cong. ch. and so. 15.80, less c't, 50c.;	15 30
Glenwood, Rev. Loring S. Williams,	5 00
Grand View, German Cong. ch. and so.	11 00
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Wheatlaud, 1st Pres. ch.	29 50—243 63
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Port Ludlow, Mr. and Mrs. Otis Wilson,	5 00

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CONNECTICUT. —Durham Centre, Cong. s. s. 10; Huntington, Cong. s. s. 4; New Haven, Davenport, Cong. s. s. 5.25; Roxbury, an infant s. s. class, by H. Blackman, 50c.;	19 75
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	1,299 32
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Donations received in May,	23,293 90
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